WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. A FAMILY RELIGIOUS NEWSPAPER. TERMS—$2 IN ADVANCE, OR $2 50 AT THE END OF SIX MONTHS.

Vol. X.—No. 36. LEXINGTON, KY. WEDNESDAY, MARCH 19, 1834. Whole No. 502.

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TERMS:

Two Dollars per annum, payable in advance, *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

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Advertisements inserted at the usual rates

LEXINGTON:
WEDNESDAY, MARCH 19, 1834.

For the Western Luminary.

"They don't teach them their Religion!"

This is a common excuse among Protestants, who commit the education of their children to Roman Catholic instructors. Is IT TRUE? *Can it be true,* while it is *impossible* to teach that which is unknown, and *wicked not* to teach that which is believed and declared to be indispensable to salvation? That the instructors in Roman Catholic Schools, Academies and Colleges, do believe the faith of their church necessary to salvation, is beyond dispute—that they do teach it to their pupils is demonstrable in fact, and alleged upon good authority. Take the following example selected from several others.

AT ST. JOSEPH'S COLLEGE, BARDSTOWN, KY., "students of other" (than Roman Catholic) "denominations, are received upon THE SOLE CONDITION of *submitting to the general laws of the institution,* and (as far as pertains to religion) of attending MORNING AND EVENING PRAYER DAILY, AND CATECHISM AND DIVINE SERVICE ON SUNDAYS AND HOLY-DAYS." What else could they require of their *own,* but to be baptized, attend confession, mass, &c.? Do professed Protestant parents, who send their children to such places, *as much* for them? Not in all cases I fear! though they stand out before God, and publicly dedicating their offspring to him, solemnly pledge their word to "train them in his nurture and admonition! If any Protestant can read the above extract and still persuade himself that they do not teach Protestant pupils their religion, he can do more than I can.

Having already referred, to what is taught in the catechisms of the Papal church, I waive that part at present, in order to show how poorly an exposure of their children to the "*morning and evening prayers daily,*" &c. [which "as far as pertains to religion is the SOLE CONDITION" of their being received] tallies with the solemn and public pledge, to "*Pray with and for them.*" Taking Bishop England as authority, even the swelling of these "*morning and evening prayers daily.*" are very very little worth, in comparison with the sacramental action in Baptism, for to use his own language [see p. 22, Exposition of Mass in Roman Missal] "*Baptism—is more efficacious than either prayer, or preaching, or reading.*" Worthless as they are in his esteem, they are more so in fact, as is plain from the following

CONTRAST

Of prayers and intercessions as used by GOD'S SERVANTS, and THE POPE'S SERVANTS.

Morning prayer.

"My voice shalt THOU hear in the morning, O LORD; in the morning will I direct my prayer UNTO THEE and look up." Ps. 5: 3.

Evening prayer.

"EVENING and morning and at noon will I PRAY and cry aloud; and he [God] shall hear my voice." Ps. 55: 17.

"Whom have I IN HEAVEN BUT THEE! And there is none upon earth that I desire besides thee. GOD is the strength of *my* heart and my *portion* forever." Ps. 73: 25, 26.

"*Lord remember* me, when thou comest into thy kingdom."

Morning prayer.

"*O holy Mother* of God, assist me this day in all calamities, temptations, and dangers." Poor Man's Manuel, p. 34.

Evening prayer.

"O holy and most glorious *Virgin Mary,* I commit my soul and body to thy blessed trust this night, &c." p. 48, Poor Man's Manuel.

"Hail! *Holy Queen, mother of mercy, our life, our sweetness and our hope! to thee* we cry poor banished sons of Eve, *to thee* we send up our sighs, mourning and weeping in this valley of tears. Turn then *—O Clement!* O, PIOUS! O, SWEET VIRGIN MARY! Pray for us Holy Mother of God." p. p. 228, 229, Poor Man's Manual.

INTERCESSION.

"If any man sin we have an ADVOCATE with the Father, *Jesus Christ the righteous.*" 1 John 2: 1. "*Lord Jesus,* lay not this sin [of stoning Stephen] to their charge." Acts 7: 60.

"They stoned Stephen saying, *Lord Jesus* receive my spirit." Acts 7: 59.

"St. Joseph, Ruler of the Lord of the universe. "St. Joseph, Governor of the incarnate wisdom. "St. Joseph, *Saviour of the Saviour of mankind* } *Pray for us.*

See True Piety p. 170. "I commend my soul, and all that I am, to the *intercession of the glorious Virgin Mary,* my good mother and advocate." Poor Man's Manual, p. 39.

Such are specimens of the prayers, &c. to which Protestant children have to attend *daily,* or not to be admitted to Roman Catholic schools. If Protestants are not yet confounded at their own inconsistency let them buy the books of the Papal church, and read among other things, the prayers to the "*wound in the left foot,*" "*the right hand,*" &c. of Jesus Christ, and the novena to St. Ignatius of Loyala—the patriarch of the Jesuits.

That this honoring of poor worm eaten mortals, is not without its advantages to the craft, may be readily learned from the following curious account, which the Pious Father Cavellero gives us in his very "Edifying Letters" on Indian Missions. See Piety Exemplified, pp. 65, 66, vol. 2. "Zumicage was seized with a very malignant fever, and as he felt himself dying his only grief was that he was to die without baptism. In this extremity he hailed the Virgin Mary, and entreated her not to let him die an infidel. Scarcely had he finished his prayer before his "strength returned and his health was completely established." "*Blessed Rupert*" [a stupid blockhead,] asked her for wisdom and she soon made him a "most celebrated teacher and writer of many learned works." p. 68, as above. I have divers well authenticated marvels done by her ladyship's influence as the fable coiners affirm, such as causing a robber's head after being cut off by a sword from his body, to talk for some time, and actually make confession before the man's death; but many would deem them so incredible as to conclude, I was in jest—which would be a great mistake. D. H.

For the Western Luminary.

Letters to a Young Convert.

LETTER I.—*On Prayer.*

MY DEAR FRIEND:—I am happy to find that you have the spirit of Caleb, and are determined to follow the Lord fully. I hope you will prove a *growing* christian; growing wiser, holier, and more useful, every day you live. You have seen some professors of religion that never seemed to make any progress; they were never getting colder or hotter; they were always pretty much the same; all you could say of them was, that they did not go absolutely back again. I do not want you to be like them. They never do much good; but that is not all, they do not enjoy their religion themselves, for they have only enough of it to make them uneasy.

I hope to see you very different. I hope you will take a good start, for a great deal depends on the beginning. You now feel the warmth of a first love, you enjoy it, you wonder at yourself that you could have been stupid and insensible so long, and you would not give up your present feelings, hopes, and resolutions for the world. I think however it is very probable you have been tempted in two ways to grow remiss, against which I would give you a friendly caution.

Here is one way. You have got engaged with worldly people or business, and are just becoming sensible of the danger to which it exposes you, without exactly knowing what you should do to prevent it; and keep yourself from being drawn away by the current of worldliness.

Or else, you have lost in some degree the absorbing interest you lately felt, in consequence of the novelty wearing off, and your getting accustomed to do this and that thing in a sort of formal way; and you feel half alarmed lest it should after all prove a passing excitement, and you be in danger of going back to the world.

Now what I want to suggest to you in both cases is, to get into the way of *acting from principle. Feelings* will vary, and you are to expect that sometimes you will feel warmer, sometimes not so warm. But if you act from principle, it will give a consistency and beautiful symmetry to your conduct. What I mean is this; learn to examine whether a thing is right, and then do it *because it is right,* and not because you happen to *feel inclined* to do it; and if you know it is right, do it, although you should *feel* as if you would rather let it alone. This is acting from principle.

I recollect being in Baltimore just before the late celebrated Mr. Wirt joined the 1st Presbyterian church, and I heard it spoken of as a probable event, because he had said of the services which he there regularly attended, "that he liked this *heart-preaching* and heart-religion." Now if you, my friend, want to keep up this heart-religion, this vital piety, the only sort worth having, there are three ways by which you may do it. They are, *Prayer, reading the Scriptures,* and *doing good.*

In regard to each of these I will lay before you some practical directions, which I have been in the habit of giving to persons in your own situation, and as they have told me, with profit. The first is Prayer.

1. *Pray regularly at least twice a day.* In the morning, before the world has the opportunity of distracting your thoughts; and in the evening, when you commit yourself to that slumber, which is so like death that it is not to be trusted without prayer. If you are generally worn out by necessary fatigue at bed-time, or are in danger of uncontrollable drowsiness, you had better select another time, say twilight or just after supper, and devote a few minutes when you are more fresh and wakeful. Sleepy prayers never rise high.

2. *Think just before you kneel down, "I am now going into the presence of the heart-searching God;* the creature is going to meet his Maker, the friend is going to meet his Friend, the needy his Benefactor, the adopted child his dear Father. Let me pause, and feel as I ought to feel."

3. *Think beforehand what you will say.* The thought that rises uppermost makes the chief matter of your prayer. Perhaps it will be, "*I want a better heart,*" then ask for a better heart.—"*I want to have my sins forgiven.*" Ask this for Christ's sake.—"*I want to love my Saviour more.*—I am such a poor creature I am always doing something wrong, I *want more strength.*—I want my dear father, brother, sister, companion, *converted.*" Whichever of these or similar thoughts is most prominent, give it the first place in your petitions.

4. *Pray for others.* You must not be selfish. This is the best way to keep your good feelings in exercise. If you always think of yourself and pray only for yourself, I should not wonder to find you in darkness half the time. When the Rev. Mr. Beecher of Shepherdstown, Va., (now deceased) was a student at Princeton, he fell into great doubt as to his state, and at last communicated to Dr. Alexander his intention of giving up all thoughts of the ministry. Shortly after, he determined, if he was not heard for himself, to see if he would be heard for others, and began to pray for the heathen. From that moment peace revisited his soul, and he hastened to tell his beloved professor the wonderful and happy change. Now you understand the reason, do you not? To feel for the souls of others is an evidence and exercise of our own gracious state. This is one of the best ways to keep up the spirit of religion. "Thy kingdom come," stands before the petition, "Give us our daily bread."

5. *Read a chapter or a few verses of the Bible first.* This will settle and compose your mind. If you feel at a loss for words, you will find it of use to take up verse by verse, and turn it into a prayer. For example, the first Psalm, "Blessed is the man," &c. Turn it into a petition thus, "*O Lord, may I be thus blessed, keep me from walking in the counsel of the ungodly!*" "But his delight," &c. "*O Lord, help me to delight in thy law!*" And so of every verse you read. In order to have abundant matter for prayer, I would advise you to commit large portions of Scripture. I have for myself found it especially useful at times or places when I was unable to read, and my memory served me instead of a book. The book of Psalms I recommend to you to select from, for this purpose, particularly the 23d, 51st, and 103d Psalms.

6. *Pray aloud or in a whisper.* This you will perceive is not for show, for I suppose you by yourself, but to keep your thoughts collected. You have been tormented by *wandering thoughts.* It is sometimes extremely difficult to fix the attention. This direction may be of use to you; as well as that of *praying to the point,* and avoiding a forced length.

7. *Endeavour to maintain always the Spirit of Prayer.* On all trying occasions and temptations, pray inwardly, "O Lord, preserve me!" "O Lord, keep me from sin!" "O Lord, direct me to the best course!" This is *Ejaculatory Prayer*; so called because we *dart upwards* on messages to heaven, and thus make known our pressing wants. The Spirit of Prayer is the Spirit of Dependence.

Did you ever see a poor little bird that had somehow broken its wing? how it fluttered, and tried to rise and fly, but the poor little thing would always come to the ground. *Prayer* and *Humility* are the wings by which our souls rise above the world and mount to heaven; if either of them fails, it is like bruising a wing; we creep along, we cannot rise high, we cannot rise to God. We may fancy we are doing very well, but it is not so. We may conceal it by lazily sitting still, but if a larger flight is called for, we soon find the mistake. May you ever mount up on Eagle's wings!

Affectionately yours.

R. D.

The Pulpit.

Why is it? Why has the pulpit failed of the character so obviously demanded of it?—Why, in other words, and especially, has it been wanting in power? The question is weighty and serious. The deficiency is lamentable. The good that might be done by a powerful administration of the word of God, is incalculable. Thousands and tens of thousands of congregations all over the Christian world, are earnestly craving it. Where, then, lies this secret of power?

I answer in one word—it lies in feeling.—And the want of power is mainly owing to the want of feeling. The great and impressive truths of religion are simple; every preacher understands them; and what he needs is to feel them. The highest talents we know, are sometimes nearly lost in the pulpit, while very moderate abilities are made powerful through the holy unction of feeling. Righteous truth indeed, has this peculiarity, that it fails of its proper legimate character in the mind; that it almost ceases to be truth, if it is not accompanied by this moral sensibility. And the reason is, that every moral perception, unlike others, is attended with an obligation to feel it; and to divorce one from the other is almost to destroy truth itself. And it is, most certainly and deservedly to destroy all its power. So that the same truth, uttered coldly and negligently, is impotent, which, clothed with powerful feeling, is indeed power—the power of God unto salvation. The organs of speech, without feeling, are mere machinery. The organs may speak, but without the heart, it is not the man that speaks. The man is not engaged in this high and sacred employment, unless the heart is engaged.

Moreover, the feeling must be genuine in order to have power. It must not be feeling, as it is sometimes called, from a sense of duty. It must not be an extravagant and effeminate feeling, into which the preacher contrives, so to speak, to sting himself, by certain fanciful and pensive tones of his own voice.—No, it must be intellectual, manly, strong feeling. The feeling we have reference to is peculiarly, that which is awakened by the perception of truth. It is a rational feeling.

Whence does it arise, and what is the remedy? I might answer that the deficiency arises from the neglect of that, in which, at the same time, the remedy lies—that is to say, attention, meditation, prayer. But I wish to reduce the answer to a still more specific form, as one that especially concerns the preacher. There is the want, then, of a clear and strong apprehension of the unspeakable interest which every mind has at stake in religion.—The ordinary sense of the importance of religion is too general and abstract; it needs to be brought to bear upon the very heart.

The emotion will be such as requires some parade and process to get it up; such as does not answer to the simple and ordinary call of the preacher's voice. But now, what is religion, indeed? What is its appropriate place, in that world which is so hard to be moved by it! I say then, in the system of human interests, in the frame of society, in the mysterious frame of our humanity, in the central region of all its mighty and far spreading thoughts and emotions, in the bosom of all human fears and hopes, sorrows and joys, religion is, by right and by destination, the very heart and soul. Not one day, not one hour, can the great workings of this human nature well go on without it. Through every fibre of this intellectual and moral frame—through every fibre, sensitive, keenly feeling, thrilling with pain or pleasure, and manifold as the veins and nerves of the bodily frame, religion must spread strength, and health, and holy calmness, or all is misrule, and misery. So let it be represented, so let it be felt, and how can the preacher be dull, or the hearer be dull? If a man's possessions were held upon a single tenure, or if they were hazarded on a single cast, could you speak to him of that danger, or of that only security, without interesting him? But his essential, his moral, his everlasting fortunes are held upon a single tenure, even that "righteousness" which we preach, and every day's temptation threatens to weaken, if not to break this only bond to essential happiness. Show him this: he is being that loves happiness—that it is a tie upon him which is not weakened by selfishness, or by any sin. Show him distinctly where his treasure, and where his peril are, and he cannot remain unmoved. Show him, if I may say so, as his lawyer who shows him the legal possession of his fortune, and where the point of peril is to his case, he cannot listen with apathy. It only needs that fine moral analysis, that clear discrimination of interest, that keen dissection of motives and feelings, to go to the heart. You may talk to men forever about this theme—vaguely, abstractly, technically—in solemn and unmeaning generalities and they will not feel it; they will scarcely feel that you speak to them, individually, personally, particularly. But you could not speak to them, I was ready to say, one moment, with that piercing scrutiny into feelings and motives, which the preacher ought to use, without awakening emotion of some sort. It might not be a right emotion; it might be an angry, or a merely painful emotion; but it would be emotion of some sort. For what then, would the preacher do? He would take hold of interests, do I say?—Nay, he would take hold at the very point where every great interest of our being centres; he would lay his hand upon the heart; he would touch the very spring of all welfare or wo; he would show what is wrong in it, what it wants, and what it must have—what it must be, or be ever miserable in this life, and forever miserable in another, and to say that then the preacher was dull, would be to utter, I say not falsehood, but absolute contradiction. Truly is it written, that "the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Family Revival.

The family, whose condition I am to describe, is a representative of thousands in our churches, who are living in the full enjoyment of the highest Christian privileges. The father is actively engaged in the business of life. The pursuits of the world engross his chief care, from day to day. Yet, he is a christian. He maintains, in his general intercourse with his fellow-men, a character consistent with his religious profession. In his household arrangements, all the forms and appearances of Christian worship are daily observed. The morning calls the inmates of the dwelling to the family altar. The Scriptures are read, and perhaps a hymn is sung. The prayer is offered: but when the circle is dispersed, it is at once evident that the exercise has made no strong impression.

The duties at home, the business abroad, and the pleasures of life, engage the attention of the various members of the household. It is *not* the *great object* of this family *to glorify God.* The parents are real Christians; but their affections have wandered from God, and are too much set upon this world. Their children are not interested in the great salvation, and the parents are so much devoted to their mental improvement and social accomplishments, as to feel too little that the claims of God and his kingdom are paramount to every thing else. They would shudder at the thought of saying that religion is not the great concern; and in their daily prayers they always offer the supplication, that they may have *first* an interest in the kingdom of God. But the children and the domestics see, from the yielding current of *their life,* that Christian duty is not unfrequently made to compromise with the customs of the world. Thus they go on, from time to time, their offspring growing up in impenitence. Their dwelling is not illuminated by the cheering light of the Savior's face. The altar is there, but its fire is dim. The sacrifice is offerred, but the lamb has a blemish. "Holiness to the Lord" is not legible on the walls of their tabernacle, and upon all its furniture. And the "stranger in their gates" would scarcely infer, that their house is the Lord's, and all that appertains to it, consecrated to his service.

But He, who loves his people, will not suffer them to go on, satisfying themselves with the cup of emptiness. He sends an affliction, to recal their affections to him. Sickness falls upon a child. Their loved one suffers, and the whole circle sympathize with it. The parents think of their past course. They call to mind what God has done for them, and what they have been doing in *his* cause. They feel convinced that a cold and worldly spirit has damped the ardor of piety, and that their lives have been barren and unfruitful. They plead for the recovery of their child, and they confess the guilt of their own backsliding. Their hearts are softened They weep and pray. They return to God, and God returns to them.

Now, the spirit which reigns in their dwelling is changed. The worldly visiter does not come. *Their minister,* and their most *devoted Christian friends,* renew their visits, and the house of affliction becomes the place where God is acknowledged, and sought, and honored.

How altered is the family prayer! No heartless formality now. It comes from stricken hearts. A father's and a mother's tenderest sympathies are touched, and an avenue is opened into their bosoms, through which the good Shepherd can communicate the richest of his spiritual blessings.

Morning and evening the word of truth is read, and regarded with far different feelings. It is seen and *felt* to be the bread of life to *their* souls, as well as to the sick sufferer's, whose days are apparently numbered. The parents think their child must die. They know, that if unrenewed, the soul must be lost! They cry to God. Faithfully now, if never before, they warn the child they love, that Christ Jesus came into the world to save sinners, and in no other name can one hope for salvation. The truth reaches the heart, with an emphasis never felt before. And the reason is, it *comes from the heart.* A father's and a mother's bosom bleed at the withering prospect of giving back thus to its Maker, the immortal spirit, which had been entrusted to their care, with his injunction: "Take this, and train it up *for me.*" They have not done it. Parental affection is almost agonized at the recollection of past neglect, and the dreadful anticipation of the grave, over which they must ever weep with hopeless grief.

But God in tender mercy hears the cry of his chosen. God is a Father, and he pities a parent. He averts the dreadful stroke. He spares the child. And the hearts of Christian parents are melted and subdued by gratitude. If any thing can recal them, this will.

But, what is the effect of such a visitation upon the household who receive it? Religion resumes the place in that habitation, from which she was removed. Enter the dwelling,—you cannot fail to see her there. She is there. She is conspicuous from morning to night. If business calls, it does not call away from her. Her light is in the path. Her shield protects, and her smiles cheer and bless. In that family now, she in reality presides. At the altar her mantle falls on every sincere worshipper. The blessing invoked at the table, is not an unmeaning formality. The words that are uttered are felt in the heart. At the fireside her presence is acknowledged; and if the stranger enters their gates, he finds that Israel's God is there. In short, the *spirit of religion* in that family is revived. The sick one slowly recovers; and were it not for the uncertainty of sick bed repentance, there would be hope, that the sufferer had found in the sickness of body, the life of the soul. Others in the household, brothers, sisters or domestics, have sympathized in the sorrow, have seen religion restored to her throne in the heart, have listened to the counsel which now has been given them, and have profited by the prayers offered up in their behalf.

They have repented, and embraced the Savior; and it might be literally said of the fruits of this affliction, as of the restoration of Dorcas, "many believed in the Lord."

Now this is, strictly speaking, a family revival of religion. And such is the kind of revival we most need.—*Rel. Magazine.*

Talking about Religion.

It is a lamentable fact which every person of observation must have noticed, that there is a great backwardness on the part of most professors of religion, to converse upon the subject in which they profess to be incomparably more interested than any other. There are many who are in the habit of constant intercourse with each other, and who meet regularly at the communion table, who yet know as little of each other's religious feelings as if they had been separated by the ocean. And how common is it for professors to meet in great numbers for social purposes, and yet not a word be dropped to indicate their profession or their hopes. No doubt this is one great obstacle to the progress of religion. It prevents its progress in the church, for it is much in proportion as Christians commune together in respect to their spiritual interests, that they may expect to become conformed to the divine image. It prevents its progress in the world; for while it induces a vague skepticism in the minds of many in respect to the reality of religion, and at any rate furnishes them with an apology for neglecting to attend to it, there is no doubt that it is one principal barrier to a revival, and thus prevents many souls from being brought under the convincing and renewing influences of the Holy Spirit.

But while religious conversation ought to be regarded by every Christian as a part, and a highly important part, of his duty, it must be acknowledged that there is scarcely any good thing which is subject to a greater perversion. There are those who talk much about religion, but they talk in the way of cant. They delight to use phrases which grate upon the ear and offend the taste of an intelligent Christian; and what is worse, they seem practically to measure their own spirituality and that of their fellow Christians somewhat by the freedom with which they can command this kind of phraseology. This is a more serious evil than most people might at first view imagine; for while it operates in many cases as a hindrance to christian intercourse, there is no doubt if the spirit which dictates it could be analyzed, it would be found to have the most important elements of self-righteousness.

There is a censorious way of talking about religion.—Professing christians sometimes employ themselves for hours in what they call religious conversation, when they have done little more than arraign the motives and question the piety of some of their brethren and sisters around them. The topic which most frequently comes up on such occasions is the coldness of professors; but much as this coldness is to be deplored and condemned, it may reasonably be questioned whether it is a greater evil than that unhallowed and ostentatious fervor which is sometimes displayed in exposing it. Christians may well mourn over the influence of their fellow Christians, and they are bound to do their utmost to bring them to a better mind; but whenever they raise the volce of crimination and abuse, and especially when they deal out their censures without much discrimination, they not only defeat the end which they professedly have in view, but accomplish great positive evil.

There is an irreverent way of talking about religion.—This appears most frequently in revivals; when the agency of the Spirit is spoken of in a manner which would seem to imply that it is a thing of little moment; or when it is referred to with an air of freedom and familiarity, unbecoming the dignity and greatness of the subject. But it is not confined to revivals, or to the influence of the Spirit; but the same irreverent freedom is often used on common occasions, and in a professed recognition of the providence of God. There are some professors of religion who accustom themselves to refer to providence and to the God of providence on the most important occasions: and with an air of familiarity which would seem to indicate the absence of a proper sentiment of reverence for him in whose sight the heavens, are not clean; and though they think by this means to honor God, the effect is often exactly the opposite. No matter how deeply the Christian feels his dependence on divine aid in every thing; or how frequently he acknowledges it on suitable occasions and in a proper manner; but when he comes to speak of the Lord of the Universe with the same familiarity with which he would speak of a fellow mortal, he has certainly overstepped the boundary which a creature of yesterday has no right to pass.—*Journal and Telegraph.*

To Pastors.

There can be no question that whatever contributes to the efficiency of pastors, contributes also to the revival of religion and the extension of the church. The active, laborious, zealous, successful minister, however small his charge or humble his situation, is doing a work for which many through eternity shall call him blessed. And it will usually be found that the degree of piety, benevolence, and light in a church, bears some proportion to the efforts of the minister. Now as so much depends on the pastor, and as his strength, and time, and talents are limited and precarious, it is a question of the greatest moment to the church, how these may be economized; how ministerial agency may be turned to the best account, and made to effect the greatest good in a given time. The subject is wide, and offers a range for abler minds and more commanding pens; but we shall hazard a thought or two for the consideration of our brethren in the ministry.

1. *No Pastor can do all the work himself.* It were as unreasonable to look for this, as to expect a farmer to gather all the harvest, or a captain to do all the fighting. Even if a man of peculiar talents *could,* by incessant labour, take personal charge of every religious item, collect every dollar, converse with every individual in every case of interest, conduct every meeting, the necessary result would be, that his services would be absolutely lost to all the church except his own parish. But we go further, and say—

2. *No Pastor ought to attempt to do all the work himself.* Even if this were not an undeniable corollary from the last particular, it might be fully sustained. If a minister by any possibility *could* do all that has just been stated, and more, it would be wrong for him to attempt it. Such a course would engender in his people wrong ideas of the ministerial functions and of their own. It would preclude them from that part of their spiritual education, which consists in training them up to *work.* It would encourage them in habits of sloth and supineness, and in a disposition to devolve every toil on church officers. It would also prevent the pastor from that perpetual developement and corroboration of mind which is to be expected from a course of laborious study, and since the days of inspiration, from nothing else. It would take up the whole life of the pastor in the *details* of duty instead of the *direction;* details, be it observed, not specially pastoral, not pertaining to the office, but belonging equally to all Christians. The distinction between these classes of duties is highly important; and the pastor who diffuses his whole strength upon the minor parts of service, which any prudent believer might perform just as well, loses just so much influence in the great scale.

A great part of ministerial efficiency will be found to reside in the ability to direct other agents, to point out duty for the brethren, to superintend the action of individuals, and systematize the efforts of the church. He who sets ten active men at work does immensely more than he who wears himself down by the daily and nightly toil of his unaided self. The latter may be the greater sacrifice, but it is unprofitable, and therefore unwise.—*Presbyterian.*

REVIVAL INTELLIGENCE.

Last week we were permitted to give a brief statement of the blessed results of the Lord's work in Augusta Church; to day, we have a report of a similar character from another church in our State. The church of which we speak is Harmony, in Halifax county. The communication which we subjoin, from the Rev. Mr Montgomery, while it awakens the devout gratitude of Christians, ought to excite them to pray and labour for the salvation of those who may appear to have placed themselves beyond the reach of mercy and to be abandoned of God, and ripe for perdition.

The Spirit of God is also present in a special manner, in one congregation in this city. Here multitudes have so long rejected the offers of salvation that there is reason to apprehend that the long suffering of God toward them is almost exhausted.—*Southern Rel. Tel.* [*Va.*]

HARMONY CHURCH VA.—In December last, I became acquainted with the Rev. Daniel Baker, who has been laboring in Virginia as an Eangelist for some months, and whose labours, under God have been owned and signally blessed. He gave me a promise that he would attend a protracted meeting at Harmony, and accordingly made his arrangements to commence the meeting the 7th of the present month, [February.] This meeting has just closed.

The two first days of the meeting, but comparitively few attended. On Sabbath, although a very cold day, we had an overflowing house. It was now very evident that the Spirit of the Lord was at work with the people,—all was solemnity, and breathless attention, and the big tear was seen in many eyes and flowing down many cheeks. Monday the interest had increased. At 10 o'clock A. M. Mr. Baker addressed the children. This was a most happy effort, and produced a salutary affect. Parents were much affected. After the address a sermon was preached, which was calculated to reach both the understanding and the conscience, and rouse the whole man to vigorous action. Those who felt prepared, by the grace of God helping them, to forsake sin and turn to the Lord were invited to occupy seperate seats, and they would be specially addressed and prayed for. Numbers came forward deeply impressed with a sense of their lost condition, and among the number two aged physicians. Here the power and grace of God was triumphant—both these physicians are now rejoiccing in hope of the glory of God. And here I may be permited to speak freely and more particularly of one of these gentlemen, as he spoke freely in public of himself.—He is a man of the age of 63—his locks venerable and silvered with time; has always been patriotic; noted for *veracity*, and many other excellent traits of character, and is a man of high standing; but for many years an infidel, a caviller at divine truth—and a man of great influence in his neighbourhood. After prayer was offered for the anxious, he requested time & privilege to address the audience; this he did in a tremultuous, but pathetic strain. He begged his friends and acquaintance to pardon him for the injury he had done them,—and for time to come, although he despaired of ever becoming a christian, he would spend his days in efforts to repair the evils which by his example and precept he had been instrumental in producing. Here he acknowledged, to use his own words as near as recollected,—"O my friends, I have been one of the most flagicious sinners that ever lived. O the harm that I have done my neighbours!" Here his feelings overcame him and he sat down.—At a late hour of the night he retired to bed, with the following remark—"I never expect to be a christian;" but about midnight he was rejoicing in a Saviour's pardoning love. I was in the room, and three other brethren. O it was a glorious night, for *God was there*;—and angels waited around, angels smiled.

Thursday—our meeting was crowned with a rich blessing. God's truth was quick and powerful. Eternity will show who gave their hearts to the Saviour this day. It was a day of joy to his dear saints, now that they begun to see the budding and blooming of their *spiritual rose bush*. Wednesday, Thursday and Friday were each crowned with signal blessings, and I trust souls were born into the kingdom of God's dear Son. Two other physcians were hopefully converted to God. Several others we trust yielded their hearts, and welcomed a Saviour to their bosoms, while many more were anxiously inquiring, "men and brethren what shall we do?"

We continue to be cheered with glad tidings, or at least with such intelligence as encourages the hope that we shall shortly have much to declare relating to what God has done for the souls of men. A letter recently received says—"The revival in Strong makes progress, and seems to be spreading into one, at least, of the adjoining towns.—We hope there is a waking up in this vicinity." Our last advices from Bangor, are also favorable. A christian friend writes us—

"The revival in this place continues with a good degree of interest, and has extended its saving influence into a circle of families, which are second to none in Bangor. Young men and young ladies of the first respectability have come out on the Lord's side.—How many, we take it not upon us to say, at present. We hope and pray, that what has been done may be but the sprinkling that precedes the copious and protracted shower."

A promising degree of religious interest is *beginning* to be manifested in perhaps a majority of the largest towns, on the lower road from Bangor to this place: and from the very grateful communication below, it will be seen, that in the opposite direction also, God is displaying the riches of his grace.—[*Maine*] *Christian Mirror.*

REVIVAL IN SOUTH BERWICK.

South Berwick, Feb. 22, 1834.

DEAR BROTHER CUMMINGS,—Believing that I have been too backward in communicating what the Lord has done for this people in times gone by, and trusting that the intelligence may not be without its influence on the prosperity of Zion, I would record it to the glory of God, that the Holy Spirit is once more reviving his work among us. There has evdently been an increasing desire for a revival of religion among christians here since the first sabbath in January. The 27th of that month was observed by the church as a day of fasting and prayer for a two days meeting which had been previously appointed for the special awakening and benefit of christians which was to commence the day following. When the meeting commenced on the 28th it was evident that the Spirit of God was present. The duties and responsibilities of Christians were the principal subjects pressed upon their consideration during that day and the following. The services of the two days amid deep interest and the solemnities of eternity, were closed by publicly renewing covenant with God, and celebrating the Lord's Supper. By this time such was the desire of the impenitent to attend upon the preaching of the Word, that the Church resolved to continue the meeting another day. When it was known that the meeting was designed for all who wished to attend, the number of hearers so increased that the Vestry where we commenced our meetings, was too strait for our accommodation and we repaired to the body of the house. This was soon filled with solemn and attentive hearers. During the day it was found that several were under conviction of sin, and inquiring what they must do to be saved. Our meetings continued until the evening of the day following, that is four days instead of two as was first intended. The interest of the meetings was increasingly deep and solemn to the close. God was manifestly present. The result was, that during the week several new family altars were erected, and the fire of heavenly devotion was kindled anew on many others. Awakenings increased among the impenitent, and several were hopefully converted to God. Our Baptist brethren some of whom met with us from the first, were much quickened and the spirit of revival began to be spread among their people. They commenced a protracted meeting on the evening of the 10th inst. and continued it until the evening of the 19th. It was a meeting of great interest and has evidently given a new impulse to the revival. Including those who are indulging hopes in both societies, there are now probably something over 100 inquirers. Hopeful conversions are occurring here daily, and from the increasing interest which is manifested, we hope the work of God among us is but just begun. Although the Revival is not confined to any particular class, yet the majority of those who have been hopefully converted and who are still anxious are in the morning of life. Our Sabbath Schools, Academy and Female Seminary are sharing richly in the good work. Among other happy results I cannot forbear noticing with peculiar satisfaction, the christian love and harmony which prevails among the various evangelical denominations among us. However we may differ in minor points, may our faith and feeling that we are all one in Christ Jesus, never be less than they are now. I might mention several interesting particulars of the power of divine grace, but perhaps my communication is already too long.—May it be as life from the dead to all our churches who are yet weak in faith, and enlist for us their sympathies and prayers.

Yours, truly and respectfully,

S. H. KEELER.

REVIVAL IN HALIFAX CO. VA.—We have seen a letter to a gentleman in this city, by which we learn that an interesting and powerful work of grace is witnessed at Harmony in Halifax county. A protracted meeting conducted by Rev. Messrs. Baker and Montgomery, was closed there on Wednesday of last week. We hope to receive a statement of facts in respect to the progress and results of this work, from one of these brethren.—*Southern Rel. Tel.*

REVIVALS IN THE VALLEY OF VIRGINIA.—Extract of a letter to the Editor from Rev. F. M'Farland, dated Greenville [Augusta co.] Feb. 15th, 1834.

"I would just add, that the state of religion in many of our churches in this section of the state is very encouraging. A protracted meeting has recently been held in Augusta Church, of which Dr. Speece is the Pastor. I received a letter, a few days ago, from the Rev. Isaac Jones who has been laboring there, in which he states, that there had been an accession to the Church of 128; and that it was intended to have another communion on the following Sabbath, when others were expected to apply for admission.

On yesterday a protracted meeting was to commence at Staunton, it was thought under very promising circumstances. Mr. Jones was to be there.—*Ib.*

From the Sandwich Islands.

The Seaman's Magazine for February, announces the arrival of Rev. Mr. Diell, Seaman's Chaplain for the Sandwich Islands, at Honolulu, the port of his destination, on the 1st of May. He was very cordially received by the American and English residents, and also by the native population. Mr. Jones, the American consul, who was absent at the time, had left orders with his agent, Mr. Thompson, to throw open his house for the accommodation of Mr. Diell on his arrival,—an offer which was gratefully accepted. We annex two brief extracts from Mr. Diell's letters.—*Jour. of Com.*

HONOLULU, May 7, 1833.—The materials for our chapel have all arrived, and are in good order, except the roof boards. It will be determined very soon, without doubt, what location will be granted us. We feel the need of the building the less, because there are but few ships in port at the present time, and the number will be small until the whale ships come in from Japan, and because a very commodious place is offered for public services on the sabbath in a school-house, which has been built by the residents, and occupied some four or five months by a school under the charge of Mr. Johnstone. It is a beautiful house, built of stone, handsomely finished in the inside, with framed seats, desk, &c., and has a good bell. This house is sufficiently large to accommodate the residents, as well as the masters and seamen who may be in port during the summer. Thus you see that a kind Providence is leading us on, is preparing the way before us, and, as we have been brought here in mercy, we hope that our coming may prove indeed a blessing to the wandering sailor.

HONOLULU, June 1.—The king took tea with us last week, and expresses much interest in the contemplated operations of your [the Seamen's Friend] Society, and promised to grant a spot for the location of the building. The Queen has also been to see us, and give us a hearty welcome.

The only difficulty in finding a spot for the chapel is the fact of the village being so densely settled. I have a prospect now of procuring a spot for a very desirable location. If I succeed, I shall commence building immediately.

The services at the school-house continue to be fully attended by the resident population, and by the seamen in port. A large proportion of the sailors have called since our arrival, either for Bibles, or Tracts, and pamphlets, and it has afforded me great pleasure to have it in my power to supply them. I have commenced a Bible class in the village, which I must consider in some sort my parish. Our first seamen's monthly concert was attended at the school-house last week, and it was truly an interesting meeting, though thinly attended on account of a business meeting previously appointed.

Religious Statistics of the United States.

The American Quarterly Register for February is principally occupied with an ecclesiastical register of the various denominations of Christians in the United States. The following is the general summary:

1. *Orthodox Congregationalists.*—Estimating the ministers and churches not connected as well as those with the state associations, and also the churches and ministers of the same denomination, out of New England, we place the total as follows:

1,100 ministers; 1,250 churches; 155,000 communicants.

Estimating the communicants as one-ninth of the population, the whole population will be 1,395,000.

2. *Unitarians.*—170 societies; 150 ministers; 170,000 population.

3. *Presbyterians.*—2070 ministers, of which 229 are licentiates; 2,500 churches; 233,280 communicants; 22 synods; 111 presbyteries; additions to the number of communicants in 1832, 330,798; net gain in communicants 16,-242. Population, [9 for a communicant,] 2,-102,230.

4. *Dutch Reformed Church.*—167 ministers; 197 churches; 21,115 communicants; about 30,-000 families, and 150,000 souls.

5. *Protestant Episcopal Church.*—18 dioceses; 17 bishops; 648 clergymen; between 700 and 800 parishes.

6. *Calvinistic Baptists.*—4,100 ministers; 5,-800 churches; 450,000 communicants.

We have added an amount to the sums reported in 1833, equal to the increase of the preceding year.

7. *Methodist Episcopal Church.*—6 bishops; 22 conferences; 2,232 travelling preachers; 168 superannuated; 619,771 members, of which 78,475 are colored persons; increase of members last year, 66,685.

8. *Evangelical Lutheran Church.*—216 ministers, including 25 licentiates; 800 congregations, 89,487 communicants; annual average number added to the church, between 13 and 14,000.

9. *German Reformed Church.*—In the following estimates are included the Synod of the German Reformed Church, the Reformed Synod of Ohio, and the Independent Free Reformed Synod in Pennsylvania:—180 ministers; 600 churches; 30,000 communicants; 300,000 population.

10. *Associate Presbyterians.*—10 presbyteries; 79 ministers; 169 congregations; 5,129 families; 12,886 communicants.

11. *Free Will Baptists.*—18 yearly meetings; 46 quarterly meetings; 661 churches; 410 elders; 155 licentiates; 30,440 communicants;—2,099 increase last year.

12. *Six Principal Baptists.*—9 ministers; 25 churches; 1,672 communicants.

13. *Free Communion Baptists.*—2 conferences in New-York, and 3 or 4,000 population.

14. *General Baptists in Kentucky.*—8 churches; 244 members.

15. *Seventh Day Baptists.*—42 ministers; 32 churches; 4,258 communicants.

16. *Church of the United Brethren.*—33 ministers; 25 congregations; 5,745 members, including children.

17. *New Jerusalem Church.*—8 ordaining ministers; 8 priests and teaching ministers; 15 licentiates; 25 societies; 122 places where there are known to be receivers of the doctrines.

18. *Cumberland Presbyterians.*—70 ministers; 110 congregations; 15,000 communicants;—15,000 population.

19. *Associate and other Methodists.*—400 ministers; 50,000 communicants; 200,000 population.

20. *Friends.*—Probably 450 congregations, and 220,000 population.

21. *Universalists.*—300 or 400 ministers; 500 or 600 congregations.

22. *Shakers.*—45 ministers; 15 churches or congregations.

23. *Roman Catholics.*—550,000 population.

24. *Jews.*—15,000 population.

25. *Other Sects.*—Several smaller sects, and persons of no denomination, would probably amount, in population, to 800,000 or 1,000,000.

SOCINIAN MOVEMENTS IN ENGLAND.—Under this caption the Scottish Guardian furnishes the following information:

A correspondent has sent us a copy of a curious document, issued lately by the Socinians of England, in the form of a circular. It is signed by no less than twenty-four Socinian ministers, belonging to London, Birmingham, Manchester, Liverpool, Leeds, and other principal towns of England, and contains a magnificent scheme for gathering together the fragments of Socinianism into an ecclesiastical whole under the government of Sessions, Presbyteries, Synods, and a General Assembly to meet annually, and to be denominated "The General Assembly of the Presbyterian Church of Great Britain and Ireland." The object of this proposed return to the outward form and semblance of Presbyterianism does not seem to be any peculiar love to Presbyterianism for its own sake—but a much more *substantial* reason. As many of our readers know, a Socinian Church is commonly styled in England a *Presbyterian* church, because probably so it was in former days, and for the support of the doctrine and policy of the Westminster Confession, the chapel was originally built and endowed. In the lapse of time, however, these Churches became Arian and Socinian, any thing and every thing by turns, and Presbyterian only in name. Hence a grave question has been started, whether the property of their chapels can legally be possessed by Socinian pastors and congregations, whose principles the original donors would have abhorred. This question is daily becoming more troublesome and more threatening; and the wise men amongst them foreseeing possible dangers, feel anxious to make sure of their present chapels and endowments, by once more making a fair show of Presbyterianism, so that when they get their Presbyterian General Assembly, they may be able to answer—Are not we also Presbyterians!—*Scottish Guardian.*

HIGH CHURCH-ISM.—The following extraordinary passage occurs in a sermon recently preached in this city by Bishop Doane, of New Jersey, at the consecration of the Bishop of Tennessee:

"Could I swell my voice till it should reach from Canada to Mexico, and from the Atlantic to the Pacific shore, it should be lifted up to entreat all who heard it to seek with their whole heart the Gospel of Christ in the Church of Christ; not to be content with the word of God without that ministry and those sacraments which are equally his ordinance and equally essential to salvation· but for Christ's sake, for their own soul's sake, to cling to that divine institution of Episcopacy, of which the Holy Ghost was the author."—*Presbyterian.*

"Campbellism."

Extract of a letter from the Rev. Thomas Brown, Kingston, Tenn.

I am far from making much of little things, such as rites and modes, until they are beginning to make the *cross* of Christ without effect. Then, with the example of the Apostle before me, I must contend, let the consequences be as they may. And if any system ever supplanted that of salvation by grace, and makes the cross of Christ without effect, it is that of Alexander Campbell, which is, "Immersion for the remission of sins." Absurd as it might seem to an eastern Christian, yet, it is adopted by thousands in the West, and made the entire foundation of their hopes for salvation. Add to this, the peculiarities of the Western New Lights, Stoneites or Unitarians, and you have the mongrel Christianity of the Reforming Baptists of the West, which is palmed on the public, as the "*Ancient Gospel*," and "*Ancient Order of things*," and which has been for the last three years increasing greatly beyond any other denomination. How far this heresy shall spread, no one can divine. Its congeniality with the native feelings and bias of the human heart, gives it a decided advantage. And the plausibility of its daily presentations, cannot fail to carry off our awakened, but superficial population,—"until the Spirit of the Lord shall lift up a standard" against them.—*Home Missionary.*

Dr. Brownlee on Popery.

It is known to our readers, that a controversy was commenced in the New-York papers, between the Rev. Dr. Brownlee of the Dutch Reformed Church, and three Roman Catholic Priests of that city. Soon after the commencement of the discussion, however, the Priests thought proper to retreat from the field, and leave the ground to be occupied by Dr. B. alone. This did not divert Dr. B. from his original purpose, of exposing the true genius and spirit of Romanism. And ably and faithfully has he executed the task. His fearless exposure of the absurd dogmas, the heathenish rites and ceremonies, the superstitions and wickedness authorized by the Romish church, entitle him to the lasting gratitude of every true hearted Protestant. We doubt not that his invaluable labors in this important cause, will tell upon the destinies of this republic for ages to come, yea, forever.

The following is the conclusion of his last letter, [the thirty-second,] together with a card addressed to the public.

"Farewell, Rev'd. Fathers. I have spoken *plainly*, because I am on a perfect footing of equality with you,—occupying as high a rank of office in the Reformed church, as you do in your church! I have spoken *boldly!*—because I am a free man, and no Romish slave! I have spoken often *indignantly*,—yet I trust in charity,—because I have been rebuking a cold-blooded *usurper*,—who has taken the crown from "*the Head of Him*, on whose head are the many crowns:" and has trampled the gospel and its ordinances under his feet; and outraged the feelings of humanity, and taught high treason, and sowed discord in every nation of Europe, and excited almost every war in that country for the last thousand years; and deluged the earth with the blood of the martyrs of Christ. "On such a theme 'tis impious to be calm!"

"Rev'd. Fathers, farewell, forever! We part,—to meet again—at the judgment seat of Christ. May God's rich grace be given unto each of you; and rest on you; and guide you all to heaven. Amen. I am, yours, &c.

W. C. BROWNLEE.

CARD—TO THE PUBLIC.

"I now retire from the field of the Roman Catholic Controversy, because I deem it proper to stop when one is done. I have kept possession of the field, *undisputed* by any priests, since their 13th Letter. But I retire with an assurance, in the words of M'Gavin,—that I am ready to return to the discussion, at an hour's notice, if any able, and moral, and regular Popish priest shall have courage enough to renew the contest.

When these Letters shall be printed in a book form, I shall add a brief *conclusion*, and a copious *Index*, to the matter discussed therein.

I tender my affectionate and dutiful regard to the indefatigable *General Agent* of our paper, the *Christian Intelligencer*, for the able manner in which he has brought these Letters out; and to the other religious papers throughout the land, who have published them; and also to the Christian community, and those distinguished Christians and politicians in particular, who have sustained me, and cheered me on, in this arduous controversy. May God bless all the churches of Jesus Christ; and prosper our happy country. And in mercy may he avert from us and our children the disastrous evils of Popery, in Church and in State!

W. C. BROWNLEE."

New-York, Feb. 17, 1834.

Error Corrected.

The very respectable standing of the New-York Evangelist as a religious newspaper, makes it necessary for me to correct, in this public manner, an erroneous statement respecting the late meeting of the American Colonization Society, to which the proprietors of that paper seem to be giving the most extensive circulation in their power. The statement to which I refer, is found in the last sentence of the Editor's report of the proceedings at that meeting, published in the Evangelist of the 1st inst. The Editor asserts that "the attempted reform" was ended "leaving all things in regard to the management, &c. as they were from the beginning. *This assertion is entirely untrue.* If it were necessary, I think I could explain how the respected editor came to make such a statement. I doubt not he made it with a good conscience.

I went to Washington at the appointment of the Managers of the Connecticut Colonization Society, and at the urgent solicitation of intelligent and benevolent men, in this state and out of it, with a view to aid in effecting a reform in the organization and management of the American Colonization Society. The reform which I, and those in whose behalf I acted, desired, has been effected. The Society consists now, of life-members and delegates from auxiliaries. The Presidents and Vice-Presidents are no longer *ex-officio* Managers. The direction of the institution, instead of being left in the hands of an indefinite and imperfectly responsible body, is now committed to the executive officers and nine other individuals, who will annually render a strict account to their constituents. I feel no hesitation in saying for my colleagues as well as for myself, that we have full confidence in the ability, fidelity and benevolent views of the new board as it is actually constituted. And what is of no inferior consequence, while these reforms were discussed with much freedom, and while on particular points of discussion there was no little difference of opinion, the reformed constitution was finally agreed to, and the reformed board of managers was elected with entire unanimity.

My confidence in the success of the colony of Liberia, is not impaired, but strengthened. The want of management here and in Africa, by which the cause has been so much embarrassed, is at an end. The only constitutional object of the Society, namely the voluntary Colonization of people of color, now free or to be freed hereafter, will be pursued, I doubt not vigorously, wisely and with *singleness of purpose*. With the discussion of the ethics of slavery, or the principles and process of its abolition, the Society has nothing to do; nor will the present board be disposed to meddle with that subject. On the other hand, I am equally confident that the Society, as now organized, will not suffer itself to become auxiliary to any scheme for the compulsory removal or the increased oppression of the colored people.

The editors of papers friendly to the cause of African Improvement, are respectfully requested to give this communication a place in their columns. LEONARD BACON.

New Haven, Feb. 13th, 1834.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 19, 1834.

☞ A Protracted Meeting will commence in the First Presbyterian Church, in this city, on Friday next, at 11 o'clock, A. M.

Centre College—Examination.

The semi-annual examination in Centre College will commence on Monday, the 24th inst., at 9 o'clock, A. M., and continue until Wednesday evening following. The clergy, the friends of the College, and of literature generally, are respectfully invited to attend.

LETTERS TO A YOUNG CONVERT.—The first of a series of letters with this title, will be found on our first page. We are glad to be able to lay these letters before our readers at the present time. Their appearance is seasonable; and we doubt not they will contain much valuable instruction, particularly for those who have recently set out in the Divine life.

Immortality of the Soul.

There is something in the mind of man, which proclaims, in the stern language of eternal truth, its own immortality. In spite of that vain, skeptical philosophy, which, by an impious disavowal of this glorious truth, would fain banish from the world all the ennobling impulses, all the lofty aspirations, all the sacred, holy joy which a firm, unwavering confidence in this blessed doctrine is so well calculated to inspire, the mind still clings to the belief of its immortality, with a tenacity which bids defiance to all the cobweb theories and blasphemous argumentation of the ungodly; and looks forward, oftentimes, with fearful, trembling anxiety, to that untried state of being which awaits it beyond the tomb.

True, some individuals living in Christian lands, individuals venerated too for their learning and talents, having impiously disavowed their belief of the existence of a future state;—but their dying hours have generally disclosed their true feelings in reference to this momentous subject, and often represented a volcano raging in their bosoms, utterly beyond the feeble power of sophistry and skepticism to assuage. So true is the sentiment of the poet,

"A death bed is a detector of the heart."

New York State Temperance Society.

The Anniversary Meeting of this Society, which is doubtless effecting far more in the great and noble cause of Temperance than any other individual society in the world, was held at Albany, N. Y. on the 25th ult. A large and very able Delegation, from all departments of society, was present.

We learn by the extracts from the Annual Report, which are published, that the Executive Committee have put in circulation during the present year, 4,551,930 copies of Temperance publications; making a total of upwards of 6,000,000 of Temperance documents thrown into circulation by this Society since its organization. During the year, the Society received from donations $6,361 35, and from the sale of publications $25,393 66. The expenditures and debts amount to upwards of $37,000—leaving a balance against the Society of $5,407 30.

Mr. Turner, the travelling agent employed by the Society, has, during the year, on an average, delivered one address each day, and travelled more than 5,000 miles. He has, in that time, witnessed the signature of more than *eight thousand* persons to the Temperance pledge.

The Committee announce, that since the previous annual meeting, more than *fourteen hundred* physicians, in different parts of the Union, have affixed their signatures to a declaration of the utter uselessness of ardent spirit as a drink, as well as its injurious effects upon the human system.

One of the principal subjects which occupied the attention of the meeting, was the "*wine question*," as it is called. A number of able speeches on this topic are reported. During the discussion, the shameful frauds in the wine trade were glaringly exposed. The discussion resulted in the passage of the following resolution:

"*Resolved*, That this society warmly commend the motives of those who, as an example to the intemperate, or as a means of reclamation, or to avoid offering temptation, do wholly abstain from the use of all that can intoxicate."

THE PRESBYTERIAN PREACHER, for March, is occupied with a single sermon, from the pen of Matthew Brown, D. D. President of Jefferson College, Canonsburg, Pa. This discourse, as we are informed in a note, was delivered in the Third Presbyterian Church in Pittsburgh, at the installation of the Rev. David H. Riddle. The subject is "The dignity and duties of the Ministry;" founded on Rom. 11: 13: *I magnify mine office.*

GERMAN SUNDAY SCHOOL AT CINCINNATI.—A German Sunday School has been organized at Cincinnati, under very auspicious circumstances. The present number of teachers is 20,—scholars, 140. It is stated that many more scholars could be procured, if a room of larger dimensions could be obtained.

SABBATH SCHOOLS IN SOUTH CAROLINA.—The whole number of white children at Sabbath School in South Carolina is not over 8,000. It is said there are in that state at least 50,000 children of suitable age to receive Sabbath School instruction who do not enjoy the benefits this invaluable species of education.

DONATIONS.—The Managers of the American Bible Society have made a donation of $2,000 to the French and Foreign Bible Society.

The Bible Society of Berkshire county, Mass., have made a donation of $1900 to the American Bible Society.

A new volume of poetry, by Mrs. Hemans, is announced as in press in England, entitled "Scenes and Hymns of Life."

The Child's Newspaper.

Several months ago we inserted a notice of the proposed publication of a periodical with this title, in Cincinnati, designed expressly for children. Through inadvertence, as we have since learned, the paper was not forwarded to us when first issued, and consequently we were unable to speak of its merits. We have since, however, had the pleasure of seeing all the numbers,—some five or six—and take this occasion cheerfully to recommend this delightful little periodical to our youthful friends and their parents.

This neat little paper appears in quarto form, each number embellished with several engravings. It is published twice a month, by Corey & Fairbank, Cincinnati, under the patronage of the Cincinnati S. School Union; the profits to be devoted to the American S. S. Union. The Editor, Rev. Thomas Brainerd is of the Presbyterian Church, assisted by Rev. B. P. Aydelotte, of the Episcopal Church. The price is one dollar per year for a single copy; 4 copies $3; 7 do. $5; 15 do. $10.

A considerable number of copies of this little work is taken by the Sabbath School children and others in this City. We hope it may find its way not only into every S. School, but into every family in the West. Would not parents confer a greater favor on their children by enabling them to pay a dollar for the Child's Newspaper, than by spending, for their gratification, twice the amount in toys and sweetmeats? We feel perfectly willing the decision should be left to the children. In nine cases out of ten, we have no doubt they would decide in favor of the paper. Let parents try this experiment; and let children be encouraged to save their own earnings, thus to be devoted to the improvement of their minds and hearts.

For the Western Luminary.

Meeting of Presbytery.

The West-Lexington Presbytery meets at Clear Creek Church, Jessamine county, on the first Wednesday, being the 2d day of April next. It is desirable that church sessions should be fully represented, and that every session should send in a *full* and *accurate* Report. Let pastors and elders attend to this matter in time to have their reports ready without failure. From these reports the Presbytery makes out its report to the General Assembly, which always appears in the printed minutes of that body. Funds for Commissioners should also be raised and forwarded to Presbytery.

The Report should include the whole time from the Report made to Presbytery last April, and should be in the following

FORM.

Annual Report of ——— *Church from April* 1, 1833, *to April* 1, 1834.

Total in communion per last report,	
Communicants added on examination,	
Communicants added on Certificate,	
Died,	
Dismissed,	
Suspended,	
Total now in Communion,	
Adults Baptized,	
Infants Baptized,	
Total of Baptisms,	
Missionary Funds raised,	
Funds for Commissioners,	
Theological Seminary Funds raised,	
Education Funds raised,	
Contingent Fund of the Assembly,	

Signed by the Pastor, Clerk of Session, or one of the Elders.

Proper attention to these things by church sessions would save Presbytery much time and trouble, and enable them to send to the General Assembly an accurate Report of the churches under their care. PRESBYTER.

To the Editor of the Western Luminary.

Rev. Sir,—On yesterday, in the afternoon, I called my school together, and addressed them a short time on the subject of Temperance; explained the nature and principles of Temperance Societies, and endeavored to show them, in a plain and familiar manner, the happy effects of such associations upon society in general.

After I had finished my address, I proposed that all of them, who were willing to abstain from the use of ardent spirits of every kind, as long as they might live, should form themselves into an association, called "The Juvenile Temperance Society of Lexington," and requested none of them to sign the constitution who did not feel willing and determined never to taste distilled spirits, except it were given them as medicine, in case of bodily infirmity. There were between thirty and forty assembled in the room, twenty-six of whom subscribed the constitution. Among those who did not sign their names, there were three or four who belonged to the Young Men's Temperance Society of this City. I send you this account hoping that you will use it so as to make it subserve the cause of Temperance in our country.

I remain, yours respectfully,
J. M. Philips.

Lexington, March 14, 1834.

TWENTY-THIRD CONGRESS.

In Senate.—*Wednesday, Feb.* 26.—Sundry memorials were presented by Messrs. M'Kean and Clay, from the States of Pennsylvania and Kentucky, praying the restoration of the public deposites, and also one by Mr. Chambers, from the city of Baltimore, of an opposite character. A debate occurred on these memorials, which occupied the whole of the sitting, when they were referred to the committee on Finance.

Thursday, Feb. 27.—Mr. Tyler presented two memorials from Wheeling and Norfolk, Va., praying for a restoration of the deposites and the recharter of the Bank.

Friday, Feb. 28.—Mr. Tipton presented two resolutions from the Legislative council of Michigan, praying admission into the Union. The resolution offered yesterday by Mr. Poindexter, was taken up, and discussed for nearly three hours, by Messrs. Poindexter, Forsythe, King, Grundy, Clay, Black, Moore, Mangum and White—when it was agreed to. The Senate adjourned to Monday.

Monday, March 3.—Mr. Clayton presented a memorial of sixteen hundred citizens of Newcastle county, Del., praying the restoration of the deposites. Mr. Clayton availed himself of the occasion, to deliver a brief, but animated address, containing many severe, caustic and pointed remarks, against the authors of the calamity under which the country is groaning. Mr. Poindexter introduced some resolutions, instituting an enquiry into the alledged frauds in the sales of the public lands, which were adopted. Mr. M'Kean presented several additional memorials from Pennsylvania, against the removal of the deposites, &c. Mr. Hill continued his speech on the special order, in support of the removal of the deposites.

Tuesday, March 4.—The Vice President communicated the proceedings and resolutions of a large meeting in Philadelphia, composed of friends of the administration, against the removal of the deposites, as impolitic, unwise, and a violation of the public faith—which, after some remarks from Messrs. M'Kean, Clay and Grundy, were referred. Mr. Poindexter, from the committee of Elections, made a report on the contested election from Rhode Island, and in favour of the sitting member. Mr. Hill resumed and concluded his argument in support of the removal of the deposites.

Wednesday, March 5.—Mr. Leigh, the newly elected Senator from Virginia, appeared, presented his credentials, and was qualified. The day was entirely spent on the resolutions of Mr. Poindexter, to inquire into the circumstances attending the recent sales of the public Lands, particularly in the states of Mississippi and Alabama—which were adopted.

In the House of Representatives.—*Wednesday, Feb.* 26.—The consideration of the resolution heretofore submitted by Mr. Mardis, on the subject of depositing the public moneys in the State Banks, being resumed, Mr. Clowney took the floor, and spoke in opposition to the resolution until the expiration of the allotted hour, without concluding.

Tuesday, Feb. 27.—Various private bills were considered in committee of the whole, among them the claim of Mrs. Decatur, in support of which Mr. Pinckney, of S. C., made an eloquent speech.

Friday, Feb. 28.—Mr. Hall, of N. C., offered a resolution, directing the committee of Ways and Means to enquire into the expediency of reporting a bill, to reduce the revenue to the necessary expenses of government. The House refused to consider it, by a vote of 115 to 69. After the transaction of private business, the House adjourned over to Monday.

Monday, March 3.—The whole of the day was occupied in the presentation of memorials, many of which were from Pennsylvania, against the removal of the deposites and in favor of their restoration.

Tuesday, March 4.—Mr. Polk, from the Committee of Ways and Means, made a report, approving the conduct of the Executive in removing the public deposites from the bank of the United States. Mr. Binney from the minority of the Committee, presented a counter report. Both reports were read, and 15,000 copies, each, ordered to be printed. The remainder of the day was consumed on the bill to provide for the settlement of certain revolutionary claims.

Wednesday, March 5.—Levi Lincoln, member elect from Massachusetts, appeared and was qualified. The day was devoted to the reception of memorials, &c. many of which were presented, [some from Kentucky,] against the removal of the deposites.

FOREIGN NEWS.

From London papers to January 18th, and Paris to 15th, received at New York.

It is stated that an opinion had been growing up in London two or three days previous, that the reports of a probable rupture with Russia were unfounded. It is even asserted that Prince Talleyrand had brought to London assurances of a most satisfactory kind, relative to the policy of Russia towards Turkey.

The Allegmeine Zeitung asserts that the English and French squadrons have been recalled from the Dardanelles, in consequence of the clear explanation given by Russia, in regard to Turkey.

A London paper on the same subject, says:—The line to be adopted by Great Britain and France, in respect to Russia and Turkey, being now generully understood as implying no interruption to the general peace, the sensation in that direction is rapidly declining.

The Minister of Finance presented to the French Chamber of Deputies, on the 13th of January, a project of a law, having for its object the execution of the Treaty with the United States of America.

A letter from Vienna, December 30th, states that the Austrian Government has concluded a treaty with Russia, containing precautionary stipulations, connected with possible changes in the condition of the Sublime Porte.

The communication with India, in steamboats, by way of the Red Sea, was to commence on the 1st of February.

Distressing accounts are given in the German papers of famine in the eastern part of Russia.

Church reform was becoming the absorbing topic in Great Britain, and the London Times expresses the opinion that the grievances of the Dissenters in relation to marriages, the university, &c., will be speedily removed.

The Paris papers state that the Duke of Orleans will set sail for America in March, and that he intends to pass the greater part of the year in visiting different parts of this country.

In the south of Russia there was much alarm from apprehension of famine. Whole villages near Odessa had been deserted for want of food.

The Pacha of Egypt was taking every precaution for meeting the dearth and other ill effects to be expected from the failure of the annual overflowing of the Nile.

On the 31st of December a violent storm did much damage to the shipping on the coasts of Great Britain, Holland, and throughout the North of Europe.

From France itself the Journals bring us the news of the loss of a 74 gun ship, the Superb, in the Archipelago, but under what circumstances it is not known. In the Mediterranean, as well as in the Channel, and in the Western Ocean, the storms have been unusually heavy and numerous.

An article from Antwerp, of January 2d, says:—We have had a dreadful night, and we are assured that the storm has done much damage along the dikes of the Sheldt.

Amsterdam, January 3.—We receive from all quarters accounts of the ravages of the late storm. The accounts from Germany are likewise filled with statements of the damage occasioned by hurricanes, and by the rising of rivers.

A storm on the 18th appears to have been still more destructive in some parts of Germany. In the forest of Thanderbosch, 40,000 fine trees were prostrated. The bridge across the Rhine at Wesel was carried away. A number of persons lost their lives, and several houses were burnt by lightning. In the circle of Torgan, the damage to the standing timber is estimated at 150,000 dollars.

Spain.

The intelligence from Spain is assuming a new shape, and additional importance. A Barcelona paper of Jan. 3d, says:—

We have just been witnesses of most remarkable events. A Captain-General Llander, in concert with our municipality [*Ayuntamiento*] has sent an embassy to the Queen to intimate to her the wishes of the Province, and the resolutions which they had just adopted. The following are the conditions:—

1. The Spaniards to receive a Representative Government, with the liberties connected with it.
2. The suppression of the abbeys and all the monkish rabble, [*y demas fraylesca canalla.*]
3. The liberty of the press.
4. The reform of the clergy.
5. The distribution of its property among the people.
6. The suppression of the tithes and other imposts injurious to farmers and land-owners.

The above was forwarded to the Queen, after having received the sanction of Llander's colleagues, among them Quesado and Morillo.

The Memorial Bordelais of the 13th January, says that Llander has 45,000 men at his command, in whose name he makes his demands. The address he forwarded to the Queen had near 50,000 signatures. The people in Catalonia have risen *en masse*, in support of Llander's demand of a constitution. The Queen is said to have returned Llander's address, without giving any satisfaction as to the course she would pursue.

Portugal.

Advices from Lisbon are to the 13th of January. The differences between the Government and the Duke of Terceira were settled. The army of Don Miguel had suffered considerably from sickness. No movement had taken place between the armies. It is stated that Don Miguel's forces were not more than 6000; but the fortifications are so strong that it would require a much greater force to dislodge them.

The frigate Princeza Real, of forty-eight guns, belonging to Don Miguel, and having on board for him nearly $100,000 in specie, entered the Tagus on the 20th of December from the East Indies, ignorant of the fact that Lisbon and the forts were in possession of Don Pedro, and was immediately captured.

Death of Mr. Wirt.

The following is an extract of a letter from a gentleman in Baltimore, to his friend in Albany, N. Y.

Baltimore, Feb. 19th, 1834.

Dear Sir,—With deep regret I announce to you that Mr. Wirt died in Washington yesterday. No doubt the papers will inform you of the fact before you receive this, but I know you will be pleased to hear from me the few particulars of which I am in possession. Last Sabbath he went to hear Mr. Stockton preach at the capitol—got his feet damp—took cold—and was attacked with erysipelas in the face. Towards the end of last week he became alarmingly ill and comatose. On Sunday last his consciousness returned, but after an hour he relapsed into the lethargic state.

On Monday afternoon Mr. Post saw him for the first time—he was very calm—shook his head when asked if he wished to recover—was conscious he was soon to die, and gave pleasing evidences of preparation for the awful change.—His coma soon returned and he died yesterday about noon.

And this, my dear Sir, is the end of a great man—for William Wirt was an honor to his profession, his country and his species. Some ambitious aspirant after fame will soon supply his place in professional and public life; but the relations of husband and father must remain severed forever. May God, in kindest mercy, support those he has thus sadly bereaved. And may you and I, dear Sir, deeply reflect "what shadows we are" and "what shadows we pursue."

Murder of Casper Hauser.—This event took place at Anspach, where he was residing, the assassin having enticed him for the accomplishment of his purpose into the Court Garden, under the pretence of showing him a musical instrument of a new description. The following account is from the Allgemeine Zeitung of Dec. 20.

"Hauser was invited at nine o'clock in the morning by a stranger, who said he had something important to communicate to him, to meet him in the Palace Garden in the afternoon, and inconsiderately complied with the invitation, without communicating it to any body. At half past three, Hauser, breathless and confounded, rushed into the room of his tutor, and dragged him, with unconnected expressions, towards the garden, but fell down exhausted on the way. The tutor then first perceived that Caspar was wounded, conveyed him home, and sent a police officer to the garden, who found a small purse of violet silk containing a scrap of paper, on which was written in disguised hand, "Hauser can tell you well enough why I appear here and who I am; to save Hauser the trouble, I will tell you myself whence I come: I come from—from the Bavarian frontier—on the river ——. I will also give you the name of M. L. O." We since learn that Causper died of his wounds on the 17th. The wound was inflicted with a two-edged instrument, three-fourths of an inch broad, and was only three-fourths of an inch below the heart."

Another account says the purse found contained a considerable sum of money, and that the murderer probably lost it in the hurry of his flight.

Anti-Slavery in Scotland.—A meeting was held in Rev. Dr. Wardlaw's chapel, Glasgow, in December, for the purpose of organizing a Society having for its object the abolition of Slavery throughout the world, and particularly the emancipation of the slave population in the United States of America.

Dr. Wardlaw proposed the first resolution, which was to the effect that Slavery being inconsistent with Christianity, and subversive of the best interests of mankind, the meeting resolve that a society be formed to promote its universal extinction.

Among the speakers was Mr. James M'Ewen Smith, a colored citizen of the United States now attending the Glasgow University.—*Bost. Rec.*

Revivals of Religion.—We have within a few weeks more intelligence of revivals of religion, especially in New England, than at any previous time since 1831. Private accounts from Newburyport are of a deeply interesting character. The same may be said of the two orthodox Societies in Northampton.—*Ib.*

SUMMARY.

On Tuesday, the 4th instant, when the Steam Boat William Penn had come in sight of this city, on her return from New Castle, she was discovered to be on fire, on her windward side, near the centre, and in five minutes the flames swept through her spacious cabin. She was run on shore a little above the point. It was the moment when the tide had just begun to rise. While her bow was fast in the mud, the stern was in deep water. One hundred passengers were on board; the most of whom escaped safe to land by being in front of the fire, near the bow. A few in the hinder part of the boat, when the fire began to scorch them, plunged into deep water from the stern. One of them was Mr. Smith from Cool Springs, Del. who clung to a settee, which he had thrown out before he leaped into the water, and was taken up nearly insensible. Another was Col. J. S. Porter, of this city, who was drowned, and has left a wife and children to deplore their loss. Another was a lady, also drowned; whose person has not yet been recognized by any surviving friend.

Another who was drowned, was the Rev. John Mitchelmore, our beloved friend, the eminently good and useful pastor of the Presbyterian churches at Lewes, Cool Spring, and Indian River, Del.—*Philadelphian.*

Drunkenness.—John Coulson, executed at Jamaica on the last day of January last, confessed under the gallows that he murdered the Captain of the Brig Alexander under the influence of strong drink. He was not so drunk, however, as not to know what he did.—*Ib.*

Pauper Emigrants.—At the meeting of the Board of Assistants on Monday, a communication was read from the Mayor, recommending that an application be made to Congress for a law relative to emigrants coming to the United States. The communication stated that it was the practice in England and other countries of Europe to ship off paupers and criminals to this country in order to get rid of the expense of supporting them; and that those paupers, generally, brought to the United States the same habits and dispositions which rendered them a burthen to their own country, and became paupers or vagrants in this country. Amongst other instances, the communication stated that some time back a set of public robbers were shipped off for this country, by the authorities of Hamburgh. Persons conveying emigrants to this city, were only obliged to pay a dollar for each emigrant as a security against their becoming burthensome to the state, and even the payment of this was disputed as unconstitutional, whilst in Boston the person who conveyed passengers there had to pay $10 per head. Thus, captains and owners of ships were enabled to convey passengers to this city $9 per head less than to Boston. The communication recommended that a correspondence be opened with other cities on the subject, in order to get them to join in an application to Congress for a law having for its object the prevention of paupers and felons coming as emigrants to the United States. Referred to the Committee on Laws.—*N. Y. Obs.*

Education Bill.—The Bill now under discussion in the House of Representatives of Pennsylvania, providing for the establishment of a general system of education by common schools appropriates $25,000 for 1834, $50,000 for 1835, and $75,000 for 1836. Each School District being obliged to raise by tax double the sum before it can draw its proportion from the State. If it refuses to raise such sum, then its proportion of the public money is to be divided among those districts which do comply with the law.—*Phil. Gaz.*

About 100 tons of the ice carried from Boston to Calcutta, by the Tuscany, had been landed free of duty, and orders given to extend the same favor to similar cargoes from whatever quarter. It was selling at six and a quarter cents per lb.

The Attorney General, Mr. Butler, on Wednesday of last week, delivered an eloquent and appropriate eulogy on the late Mr. Wirt, in the presence of the Court and Bar, at Washington. The Chief Justice responded to it, in terms of warm praise of the social and professional character of the deceased, and of deep regret at his loss.

The new buildings to be erected in Washington, in consequence of the destruction of the Treasury building, are much talked of. The President, it is said, has submittted a plan which has in view the erection of a magnificent edifice for the present and future accommodation of all the offices of the Government. He proposes a building facing the President's square, eight hundred feet in length, with a collonade in front. The estimated expense is about three millions.

A company has been formed in Ohio, for importing some of the most valuable kinds of cattle from England, and three gentlemen have been delegated to go there for the purpose of selecting the stock.

Go Ahead!—A gentleman by the name of Mills skated on the canal from Buffalo to Schenectady in five days. He left Utica in the morning at twenty minutes past 7, and beat the regular stage to Schenectady two hours.

Rothschild has contracted with the East India Company for the loan of three millions sterling, which had long lain idle in the Company's coffers. In consequence of bringing this large amount into market, the prices of all Europe and American securities had and would advance in prices.

The *Mariners Temperance Society, N. Y.* now numbers 550 members, most of them seamen. At a late meeting, after an address by the Rev. Mr. Jackson, 45 names were added.

Another Star risen.—A state temperance convention was holden Oct. 18th, at Columbia, Mo. at which 10 county societies were represented. A state temperance society was formed, and some of the first men in the state were elected officers. We hope the new society will prove a bright star in our temperance firmament.

Another Fort surrendered.—Mr. Azors B. Lewis, Pleasant Valley, Duches Co. N. Y. very recently set apart a day for casting alcohol from his premises. The day came, and barrels and casks were rolled into the street and their contents poured upon the earth, amid the loud huzzas of the village boys. What a load Mr. L. has taken from his conscience!

Encouraging from Ohio.—The progress of the temperance cause may be judged of from the fact that there are 2 temperance taverns in this place, [Athens.] The supreme court is now in session here; and what surprises me in some degree, I find the judges and lawyers, I should think to a man, at one of the taverns above named, notwithstanding there are two public houses in the place where spirit is retailed.—*Ohio Obs.*

Dr. M'Crie, the celebrated biographer of John Knox, is now engaged upon a life of Calvin.

The Calcutta Courier of Sept. 27th, says that "that dire disease, the Cholera, is raging at Oude, Cawnpoor, and Banda. In the city of Lucknow, alone, upwards of 50,000 persons have perished within the last few weeks."

The Rev. Mr. Rostan, Baptist Missionary in France, died at Paris, 5th Dec. last, of the cholera. He was in health at mid-day, and died in the course of the succeeding night.—The Rev. Mr. Abeel had left England, and taken up his temporary abode at Paris. His health is poor, though much better than when he left India. He is to visit America when the warm season returns.

There is in the library of a gentleman of New Haven, Connecticut, eight volumes of the 'Mercurie,' the first newspaper ever established; comprising part of the reign of James the 1st, Charles 1st, and the commonwealth under the protection of Cromwell and his son Richard. The size of the paper is three inches wide by seven long, and abounds with quaint sayings and singular notices.

On the 1st inst., the British armed schooner Monkey arrived at Havana, with a slave ship in company from the Coast of Africa, with 300 slaves on board.

Martinique.—A servile insurrection is said to have taken place in this island. Sixty negroes have been killed, with arms in their hands, and 180 taken prisoners.

Periodical Authorship.—There is no labour more destructive to health than that of periodical literature, and in no species of mental application, or even of manual employment, is the wear and tear of body so early and so severely felt. The readers of those light articles which appear to cost so little labor in the various publications of the day, are little aware how many constitutions are broken down in the service of their literary taste.—*Duct. Johnson.*

It is stated that Lord Hill, one of the Peers of England, has lately been married the sixth time, having divorced his five previous wives.

Married,

On Sunday evening last, by the Rev. Mr. Kavanaugh, Dr. John S. Richardson, of Fayetteville, North Carolina, to Miss Mary Eloisa Chipley, daughter of Rev. Stephen Chipley of this city.

On Wednesday evening, by the Rt. Rev. B. B. Smith, James Riley, Esq., of Hamilton, Ohio, to Miss Ellen H. Ross, of this city.

In Bourbon County, on Thursday the 6th inst. by the Rev. Mr. Gano, Mr. William Fleming, to Miss Mary G. Hardister.

MISSIONARY MEETING.

The Board of Agency and Correspondence of and for the "Western Foreign Missionary Society" within the bounds of the State and Synod of Kentucky, will hold an adjourned meeting in Danville, on Wednesday the 26th inst. The following persons compose the Board, and are respectfully requested to attend, to wit: Rev. Messrs. N. H. Hall, G. W. Ashbridge, E. N. Sawtell, Jas. L. Marshall, Thomas Cleland, D. D. John C. Young and Andrew Todd; and Messrs. John Green, Sam'l. Harbeson, H. E. Thomas, M. D. Averill, William Garvin, Dr. J. P. Harrison and A. Bayless.

A. Bayless, *Sec. pro tem.*

TRANSYLVANIA PRESBYTERY.

The Presbytery of Transylvania stands adjourned to meet in Glasgow, Barren county, the first Thursday in April (the 3d day) at candle-light.

The Sessions of *all our churches* are requested to be *punctual* in sending up their annual reports. Those sessions which cannot obtain the attendance of a representative in Presbytery, are requested to forward their congregational reports by mail to the Stated Clerk, the first week in April, that our report to the General Assembly this year may be complete. Our Sessions are also reminded that we expect certainly to send representatives this spring to the General Assembly. Our Commissioner's Fund will be remembered.

Jas. C. Barnes, *Stated Clerk.*

Lancaster, Feb. 15th, 1834.

EBENEZER PRESBYTERY.

The Presbytery of Ebenezer will meet in Flemingsburg, at noon, on the first Thursday of April next.

WEST-LEXINGTON PRESBYTERY.

The Presbytery of West-Lexington stands adjourned to meet at Clear Creek church, on the first Wednesday in April next, at 11 o'clock, A. M.

The Clerks of Sessions are requested to send up full Annual Reports for the use of the General Assembly. The Commissioners' Fund and the Contingent Fund will be remembered.

R. Davidson, *Stated Clerk.*

Lexington, March 12, 1834.

NEW BOOKS.

Bell on the Hand, its mechanism and endowments. A Companion for the season of Maternal Solicitude, by Rev. Thomas Searle: The Child at Home, by Abbot; Miriam or the Power of Truth, a Jewish Tale; An Essay on the spirit and influence of the Reformation, by C. Villars; Example, or Family Scenes; Lectures on the Religious Education of Children, by S. R. Hall; Ellis's Polynesian Researches, complete in 4 vols.; Cicero, 3 vols., translated, being Nos. 8, 9, and 10 of Classical Family Library; Sunday Evenings, third part, No. 18, Boys and Girls Library; Montgomery's Lectures on General Literature, Poetry, &c., being No. 61 Harpers Family Library; The Three Histories, by Mrs. Fletcher, (late Miss Jewsbury;) James' History of Chalemagne; Russell's History of Nubia and Abyssinia; Dick on the improvement of Society; The Parlour Letter Writer; Social Evils, No 1; The Mechanic; The Life and Writings of Major Jack Downing of Downingville, written by himself.

ALSO, a fresh supply of Abbott's Mother at Home and Abbott's Teacher

Just Received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, March 19th, 1834. 36-by

EDUCATION.

The Subscriber purposes to remove, in May next, from the city of New York, to the city of Lexington, Ky. in which place he designs establishing an extensive Institution for the education of

Lads and Young Gentlemen.

The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern parts of the Union, where the Subscriber has had 11 years' experience as a *Principal* of Institutions containing a large number of Pupils.

The course of studies will be *two fold.* First, *Academic* and preparatory to an entrance into any class of the University, or any of the American Colleges. Second, *English* and *Scientific*, comprising an extensive and liberal English education, including the French, Spanish and Ancient languages if desired, which course is designed especially for those who may not wish to enter either of the learned professions.

Pupils from abroad are required to reside in the family of the Principal or Professors. Competent and experienced Professors will at all times be employed.

TERMS.—Two Hundred Dollars a year for Board and Tuition, payable quarterly in advance. It is desirable that lads enter between eight and twelve years of age.

Reference made to Bishop Smith of Lexington, Ky.; Rev. B. O. Peers, do.; Hon. H. Clay, do.; Bishop McIlvaine, Ohio; Rev. Luther Halsey, D. D. Pittsburgh; Bishop Onderdonk, City of New York; Rev. J. Milnor, D. D. do.; Rev. T. Lyall, D. D.; Rev. G. Spring, D. D.; Rev. S. H. Cox, D. D.; Rev. W. C. Brownlee, D. D. of the same city.

Further information may be had by applying to the Messrs. Van Dorens, Principals of the Collegiate Institute for Young Ladies in the city of Lexington.

J. Livingston Van Doren.

March 18, 1834. 26-tf

VAN DOREN'S COLLEGIATE INSTITUTE

FOR YOUNG LADIES,

Will be removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. Iucho, Professor of Music, from the city of New York, will be committed the Musical Department, assisted by the present Instructress.

Instruction in Drawing and Painting, will be given by Mrs. M. Turner of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the new arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of young Ladies, as may be found in similar Institutions in the Atlantic States.

The regular exercises of the Institute will be resumed in the new Establishment on Monday, the 14th of April next. Application may be made and pupils received at any time previous.

ISAAC VAN DOREN, } Principals,
LUTHER H. VAN DOREN, }

Lexington, March 19, 1834. 36-tf

CENTRE COLLEGE.

The summer session of Centre College will open on Thursday the 1st day of May. The Faculty is now composed of a President and five Professors, with two teachers in the Grammar School.

Rev. JOHN C. YOUNG, A. M., *President*, Professor of Logic, Moral and Mental Philosophy.

James M. Buchanan, A. M., Professor of Mathematics.

Rev. William L. Breckinridge, A. M., Professor of Ancient Languages.

Lewis W. Green, A. M., Professor of Belles Lettres and Political Economy.

Luke Munsell, M. D., Professor of Chemistry and Natural Philosophy.

Rev. Joseph Huber, Professor of Modern Languages.

William Y. Allen, } Teachers of the
Henry G. Commingo, } Grammar School.

One of the Professors will be Rector of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any college in the West. The common price of board, washing, and lodging, in private families, is $1 50 per week. At the distance of a mile from the college they can be procured for $1 per week. If a student rooms in the College he pays $2 50 per session for room rent, and can procure board and washing for $1 per week. The tuition fee is $15 per session in the College Proper and $12 in the Preparatory School. Exclusive of books and clothing a student can easily support himself on from $80 to $100 per annum. Some of the most respectable students live on from $65 to $80.

Centre College is situated on the great road leading from Harrodsburgh Medical Springs to Crab Orchard Springs—distant 10 miles from the former and 21 from the latter.

By order, JAMES HARLAN, *Sec.*

Danville, March 18, 1834. 36-6w

Blue Lick Water,

Fresh every 10 days by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

TO THE PUBLIC.

Notice is hereby given, that the books will be opened for the subscription of Stock, in the DANVILLE, LANCASTER, and NICHOLASVILLE TURNPIKE, on Monday the 14th day of April next, at each of the following places, viz:

At DANVILLE, under the Superintendance of Joseph McDowell, Charles Henderson, D J. Ayres, Charles Caldwell, Thomas Downton, and Phineas G. Rice, Commissioners for Danville.

At LANCASTER, by George Robertson, Joseph Hopper, and ——, Commissioners for Lancaster.

At the BURNT TAVERN in Garrard county, by Edmond Smith, William Hoskins, and ——, Commissioners.

At NICHOLASVILLE, by William Shreve, John H. Hanley, George I. Brown, William Hogan.

At LEXINGTON, by Richard Higgins, John Norton, David Megowan, and ——.

The public generally, and all interested, are respectfully invited to participate in this important work.

To those living on the line, near or through which the road may pass, liberal allowance will be made in the taking of Stock for the amount of their contracts.

To those capatalists who may wish to make a profitable investment, the Commissioners would say, that, as the contemplated Road unites together, *two* of the most important routes in the West, it is confidently anticipated that its stock will be fully equal, if not superior, to any with which they are acquainted.

The Corporation of the City of Lexington, the Trustees of the towns interested, and of Centre College, and the Deaf and Dumb Asylum, the County Courts of Counties through which the Road will pass, and also the County Court of Lincoln, are severally authorized in the Charter, to subscribe for stock, in the aforesaid Company.

☞The Citizens of Perryville, and also of Lincoln county, being as deeply interested in the success of this work, as those of either of the places above mentioned, are expected, and may perhaps find it advantageous to co-operate in it efficiently.

The names of the other commissioners, will be given hereafter.

March 15, 1834. 4w

JOHN M. HEWETT, Jr.

Is now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

NOTICE.

The undersigned informs his friends and patrons, that he expects to resign his School on the 15th inst., and takes this opportunity of returning his sincere thanks for the encouragement they have afforded him during the past year.

The School will be conducted by Mr. SAMUEL KELLEY, who is known to be well qualified to discharge the duties of an instructor of youth. The undersigned, therefore, hopes that his former patrons will find it to be their interest, to extend to Mr. Kelley their patronage, by placing their children under his care.

J. M. PHILIPS.

Lexington, March 5th, 1834. 35-3t.

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

DISSOLUTION.

The Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement: who are authorized to settle and receive all debts due said firm.

JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

Have this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

STONE CUTTING.

P. Doyle, respectfully acquaints the citizens of Lexington and the adjoining country, that he has commenced the above business on Upper Street, opposite Dr. Short's. Having bought the entire stock of the late F. Walker, he is now prepared to execute work in the above business in all its various branches, equal to any in the United States, and on reasonable terms. He has on hand a variety of TOMB, HEAD and FOOT STONES, which he can furnish lettered in good style on the shortest notice, also,—Paint Stores, Mortars, Sills, Door steps, and Chimney pieces of every description.

N. B. He is also prepared at any time, to erect Monuments according to order.

Lexington, March 5, 1834 34-3m.

Pure White French China.

Just OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

NOTICE.

TO THE HEMP-GROWERS OF KY.

Those gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. Hall resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

From Friendship's Offering.

Early Days.

Oh! give me back my early days,
The fresh springs and the bright,
That made the course of childhood's ways
A journey of delight

Oh! give me back the violet blue,
The woodbine and the rose,
That o'er my early wandering threw
The fragrance of repose.

And give me back the glittering stream,
The fountain and the dew,
That neither day nor nightly dream
Can ever more renew.

I would give all that years have brought,
Of wisdom, wealth, or love,
For one sweet hour of earthly thought
This sordid world above—

One happy flight, away, away,
On wings of tameless power,
One golden morn, one glorious day,
In childhood's rosy bower—

One sail upon that summer sea,
Whose passing storms are all
Light winds that blow more merrily,
And dewy showers that fall.

But ah! that summer sea no more
Shall bear me gaily on;
My bark lies on the weary shore,
My fluttering sails are gone.

'Tis not that hope her radiant bow
No longer bends on high,
But light has faded from her brow
And splendor from her sky.

'Tis not that pleasure may not bring
Fresh gladness in my breast,
But I am worn with wandering
To find a home of rest.

Liberal Education.

Liberal education should embrace the same objects, and involve the same principles, as properly belong to the discipline by which christians in general are to be trained up for usefulness and heaven. Who are the subjects of liberal education—the men of mind and learning, of deep thought and moving speech; the men of the bar, of the senate house, of the pulpit! In what light are they to be regarded! Must we look upon them as pagans look upon their priests, as an order of superior beings, to whom, standing in the distance, we are to bow, awe-struck and tongue-tied! Not with my consent. Mischief enough to satisfy the malignity of a common fiend, has already been done by those social arrangements which separate one brother from another. Perish the cord of caste! Why array the hall as legislation, especially, why clothe the pulpit with factitius terrors! Little children crept upon the knees and smiled in the bosom of the son of God. Why should they flee with palpitating hearts and trembling limbs from the presence of his ministers! Oh! I hate the empty parade, the idle ceremony, the senseless jargon, which holds up the scholar to his own mother's children, as a man of mysterious power, as a sort of wizard, who, in foreign tongues and unearthly sounds, holds communion with spirits, which the unpracticed eye cannot perceive! The lofty pulpit, the flowing robe, official airs; what better can they do than freeze human hearts! They may throw your erring brother, who had come forth to meet you, back again upon the arms of death. They cannot work upon his sympathies, melt his heart, draw him to your bosom. The church, *as such*, and not any portion of the members in distinction from the rest, be it well remembered, is a "chosen generation, a royal priesthood, a holy nation, a peculiar people." They are all in common dear to the Saviour's heart—are all in common admitted to his service. Those who are acquiring a liberal education, however, expect to be useful especially in the exercise of their intellectual powers. Especially, I say; for why should they not prepare themselves to welcome every opportunity of doing good in any department of exertion! Why should they refuse the most menial office! Why should they think it beneath their dignity to wash the disciples' feet! What signifies the lily whiteness of the hand! They cannot hope in this to rival the puling infant. Who would do any thing to nourish the foolish prejudice, that the best scholar must be the biggest baby! Men of mind have muscles too. In subserviency to the former, let the latter be employed in the service of mankind.

The system of liberal education which the interests of the church demand, must be fitted to raise those who come under their influence to the dignity of fellow workers with Jesus Christ in the conversion of the world. This must be its object, design, tendency. It must offer them a full and accurate acquaintance with the mass of mind on which they are to operate. Their own powers it must enable them to wield with the greatest skill and best effect. And these two things, must as far as possible, be combined in the methods which may be taken. Such a system, must, I think, be marked by some such features as the following: Man will be regarded as man, irrespective of constitutional or factitious peculiarities; the necessity will be imposed of providing, as far as possible, for the wants which the condition of the student naturally involves; those studies will be prescribed, and those authors selected, which shed the strongest, clearest light upon human character, condition and prospects; and a deep interest will be solicited in those public movements which have a strong bearing on human happiness.

Perhaps I need not say, that of this system God must be the centre and the soul. This seems to be implied in every syllable I have uttered. For what has he to do with the conversion of the world, who refuses to make the character and government of God the subject of delightful study, to act upon the divine plan, and devote himself to the divine glory! What can he know of human character and prospects, who fails to understand the relations which man sustains to his Maker, Redeemer, Sanctifier! Man can only then be known, when the beams of eternal majesty shine upon him. He can only then be blessed when conducted to the bosom of everlasting love.

But what is the form in which our love to God is naturally expressed? Shall we sigh our souls away in idle aspiration! And this too amidst the wants and woes of a bleeding world! No.—Our love to God must assume the form of beneficence to man. Thus only can its sincerity and power be tested and displayed.

I have said, that in christian education, man, *as man*, is to be the object of regard. I know that the family of Adam has been broken up into multiplied divisions. A thousand groundless distinctions have been introduced. The arrangements of human society are artificial. Birth, complexion, place, a thousand things, which have nothing to do with constitutional character, or moral worth, have had a controlling influence on public sentiment. Prejudices as rank as dunghill weeds have been allowed to spring up and grow. Men have been courted or shunned, loved or hated, caressed or scorned, irrespective of their good or ill desert. To such a state of public sentiment, systems of education have been adjusted. But they have looked wide of the proper aim of christian discipline. What hold on man could they afford! They have held him up in unnatural forms, and under artificial relations.—These have to a great extent been made the basis of what has been proudly called the science of human nature. Those who have most solicitously and skillfully adjusted their views and accommodated their movements to these, have been most loudly praised for their knowledge of mankind. Hence, tender solicitude and beneficent exertion have been bestowed on man, not as the creature of God, but as the fabrication of human hands. The extremes of human society, the highest and the lowest, have thus to a fearful extent been overlooked. Empty, but imposing forms, mere splendid frost work, have hedged in the one from the approach of instruction, admonition, exhortation. It would be rude, insufferably so, to attempt, by the common methods of the gospel, to save their souls! It is the demand of politeness, that they should be respectfully let alone—be permitted to proceed, with dignified step, to the gates of death! Others have fallen below the aim of benevolence! It would be vulgar to pity them! Let them wear their rags, and clank their chains, and gnaw their tongues; who cares!—To bend over them in mercy; to raise them from the dust; to wash away the clotted blood; to probe the putrefying ulcer; to pour daylight upon their understandings, and infuse into their broken hearts the peace of God and the hope of heaven; ah! 'delicacy' sickens at such a task! Better let such cattle perish, herd upon herd, than disturb the arrangements which pride and selfishness, as rank as any hot bed in hell could furnish, have established! And those who in good earnest have attempted any thing for the benefit of their brethren, who move at the top or lie at the bottom of society, have not only had to encounter prejudice, hate, and opposition, which would disgrace a common mad-house, but, what is worse, have had to counteract the tendencies and break the force of their own education!—*Address of Rev. B. Green.*

The Sailor Preacher.

Most of our readers are probably aware that a gentleman, the Rev. Mr. Taylor, has for several years been preaching in Boston with great force, and to crowded auditories. His sermons are principally addressed to mariners; and as he was once a sailor himself, and familiar with their habits, condition, and turn of thinking, and possessed withal with uncommon powers of native eloquence, it is not surprising that his labors should be attended with marked and salutary effects. A writer in the Western Monthly Magazine gives the following sketch of one of his appeals to his sea-faring hearers, which may be classed with the most eloquent effusions of Whitfield.

'I once heard him preach [says the writer,] to them; he represented us as on board a ship in a tempest; with really wonderful power, he painted the coming of the storm;—the sky is hid, the ocean awakes, all is made fast; but the tempest becomes every moment more violent, the sails are torn from the yards, the masts are cut away, the ship settles down, and the waves break over her, 'and now,' said he, in that low, calm, distinct tone, which goes more home to the heart than any other, 'now my friends, that our canvass is gone, not a spar left for a jury-mast, and the leak gaining upon us, what shall we do! Hark, do you not hear the waters as they rush in below? Do you not see her settle by the head? Do you not feel her tremble!' And now he leaned forward and gradually raised his voice, till it seemed almost to speak agony; 'one moment more fellow sailors, and this good ship of ours will sink into the deep; a moment more, and we who have laughed & sung, and made merry within the hour, will be struggling with the eternal waves; but we shall swim and struggle in vain; we must die, we must die if there be no hope at hand; and is there none! is there no way of escape! Save yourselves, save yourselves if you can!' It was enough—I saw twenty arms thrown up, as if to catch a rope, and an old gray headed sinner by my side, hung on to the banisters, and trembled more by half than he would have done had he been indeed wrecked.—After a moment's pause, in a low, distinct tone, the preacher continued—'yes, fellow mariners, you may be saved; you may escape; there is a life boat at hand; seize upon it, in the name of God, seize upon it, and make it yours, and live—that life-boat is Jesus Christ.'—*New York Commercial.*

Daniel Boon.

Daniel Boon, one of the first, one of the most fearless of the pioneers, to what was then a wilderness, "a dark and bloody ground," deserves a volume; and we trust ere long he will have one all to himself. We wish the old man had lived to see himself the hero, the sole hero of a story. The idea that his name would be in print was more fatal to his philosophy than the idea of suffering and death; and had he dreamed of being one day as noted as man ever can hope to be, it would have done more toward disturbing his saturnine gravity than all the Indians that ever roamed Kentucky.

He was a strange compound; born in the good old State of Virginia, he first tried North Carolina, then Kentucky, and at last swept on to Missouri, to his dying day a pioneer. Thirty years old, he crossed the mountains, not to seek as most of his age do, a competence and comfort, but to go through perils, and dangers, and hardships, that would have tried the heart and frame of any youth in Christendom. For two months without one companion, not even a dog—without home or help, he wandered among the wilds, his bed the ground; his company the trees; his lullably the howl of the wolf and the yell of the savage. Taken by the Indians, he so won their regard and so tickled their vanity, by never *quite* outdoing them with their rifle, that money would not purchase his freedom,

Escaping, for four days in succession he went on foot forty miles, and eat during the time but one meal. Without fear and without fierceness; abominating society, but a kind husband and father, and fellowman; daring, when daring was the wise part; prudent, when discretion was valor's better half; sagacious and clear headed, but ever averse to civilization, he walked through life with the hardihood of youth, the decision of manhood, and the cool reason of age. He had his vices and faults, but had so few, that in his place and with his education, he was a marvel of virtue, as well as of fortitude. So calmly did he anticipate death that he prepared his own coffin beforehand.—One he made but finding it too small, he presented it to his son-in-law, and having fitted himself with a second, and polished it by long rubbing, he laid himself down and died, in life and death a veritable "Leatherstocking."—Daniel Boon first came to Kentucy in 1769; he died in 1822, in the eighty-fifth year of his age. Dates in such a man's life are of no great importance; he influenced his followers rather than his cotemporaries; his fellows could not appreciate the better part of his nature; it remains for us to do justice.—*Western Methodist Review.*

A QUESTION TO BE SOLVED.—The inquiry proposed in the following paragraph by a correspondent of the Presbyterian, cannot be without interest to many in this more northern latitude. It is certainly high time that the cause were investigated; and also why it does not operate upon preachers, as well as hearers; especially, as many of the former, who encounter all this exposure, are often in such feeble health, as to be hardly able to bear up even under a clear sky and bracing air.

"I wish to be informed of the reason why the rain which falls on the first day of the week, is so much more injurious to the health of both man and beast, who are exposed to its influence, than that which falls on other days of the week. Perhaps you will say to me, "Prove the fact before you ask for a solution of it." Sir, the fact is undoubted, as I shall presently show to you. I live within the bounds of a congregation of Presbyterians in the country; in our church the fact has long been known. There is Captain A., 'Squire B., Elder C., Brother D., and a number of others, good and pious men, who assert it strongly. Understand me, however, I have never heard them declare their belief in words; but I know that the fact is so from their constant practice. As I said before, they are pious and good men, and often join the rest of God's people in singing—

"My heart and flesh cry out for thee,
When far from thine abode."

Now, what but a conviction that Sunday's rain, cold, or storm, is especially deleterious, could induce them to put such a constraint on their governing inclinations, as to cause them to forego the pleasure of assembling themselves together in God's house!

From the Juvenile Watchman.

Difference of Color.

God gave to Africk's sons,
A brow of sable dye,—
And spread the country of their birth
Beneath a burning sky,—
And with a cheek of olive, made
The little Hindoo child,
And darkly stain'd the forest tribes
That roam our western wild.—

To me, he gave a form
Of fairer, whiter clay,—
But am I therefore, in his sight,
Respected more than they!—
No!—'Tis the hue of deeds and thoughts
He traces in his Book,—
Tis the *complexion of the heart*,
On which he deigns to look.

Not by the tinted cheek
That fades away so fast,
But by the *colour of the soul*
We shall be judged at last.
And God, the Judge, will look at me
With anger in His eyes,
If I, my brother's darker brow
Should ever dare despise. L. H. S.

TIME TO READ THE BIBLE.—The want of time is frequently adduced by some Christians as an argument against studying the Bible. But this argument is spurious. It is suggested by the "father of lies," who would gladly prevent every person from ever reading the Scriptures. This argument is generally offered by business men, and supported, as they believe, by the well known plea, "business is driving." But let those who will offer this gross excuse for not being faithful and diligent students of the word of God, look at some bright examples.

An acquaintance of the writer's who is now a living Christian, and is known to do as much business as any man in the metropolis where he resides, reads together with their comments, six chapters in the Bible each day. Sir W. Jones, a profound student, well versed in 28 languages, says, "amid all pursuits, the Bible is my constant study." Boerhaave, a distinguished philosopher, employed one hour in the morning in reading carefully the word of God. Sir Isaac Newton who loved his mathematics as much as any man loves his business, appropriated a large portion of his time to the same purpose. And who can read Milton's "Paradise Lost," without discovering his extensive acquaintance with the Bible? Business men. "go and do likewise." No man can virtually say he has no time for studying the Bible. There is time for all things. Our Creator has given us a revelation for a wise purpose.—*Christ. Sec.*

ROME.—Upon leaving Paris, I was favored by a French gentleman, with a letter of introduction to the Prussian Ambas-ador at Rome; and I have been much gratified in my intercourse with him and his lady, Madam Bunsen. They seem to be warm hearted Christians.

This is a city of palaces and superb churches; of paintings, statues, columns, and ruins; of princes, beggars, priests and thieves. It contains at present, only about 150,000 inhabitants, ten thousand of whom are priests, with cocked hats; and twenty thousand are strangers from almost all nations under the sun. It has more splendor, and more squallid poverty than I have seen at any other place. At the *Propaganda*, which is in fact a Missionary College, there are about 150 students, fourteen of whom, and one of the Professors, are from the United States.—At the College of the Jesuits, one morning, I saw *eleven hundred* lads, [from the age of eight years to that of fifteen or twenty,] marched from their recitation rooms, into the college church, arranged there, rank after rank, in what we should call an immense broad aisle, and at the giving of a certain signal, all at once kneeling down on the marble floor to read their prayers.—*Professor Chase.*

PARENTAL INDIFFERENCE.—There are those "says Mr. James," who seem to regard their children as pretty, living play things, that must be well taken care of, and taught by some body or other, whatever will set them off to to the best advantage; but as to any idea of the formation of their character, and any of that deep and painful and almost overwhelming solicitude which arises from a clear perception, and powerful impresion of the probable connexion betwen the child's destiny and the parent's conduct—to all this they are utter strangers. Many gardeners show far more intense solicitude about the devoloping of their plants, far more anxious care about the fragrance and color of a flower, or the size and flavour of their fruit, than some [must we not say many] parents have for the development of *mind*, and formation of character in a *child*. They have plants of immortality in their house; they have young trees which are to bear fruit to all eternity growing up around them, the training of which is committed to their care, and yet they have very little solicitude whether they yield, in this world or the next, poisonous or wholesome fruit."—*Hall's Lectures.*

BIBLE SOCIETY.—At a meeting of the Young Men's Bible Society of the city of New York held at the Masonic Hall on the 23d of Dec. it was resolved to raise the sum of thirty thousand dollars for the purchase and distribution of bibles to various parts of the world. On that evening the sum of three thousand and forty-one dollars was taken up; since which the contributions to Dr. Proudfit have amounted to six thousand one hundred and twenty eight. Total sum received in twenty-three days, nine thousand two hundred and twenty-nine dollars—a good beginning.

THE EFFECTS OF ARDENT SPIRIT ON THE MORAL POWERS.—It is perhaps, difficult to determine in what way intemperance first manifests its influence on the moral powers, so variously does it affect different individuals. Were I to speak from my own observations, I should say, that it first appears in an alienation of those kind and tender sympathies, which bind a man to his family and friends; those lively sensibilities, which enable him to participate in the joys and sorrows of those around him. The social affections lose their fulness and tenderness, the conscience its power, the heart its sensibility, till all that was once lovely and rendered him the joy and the idol of his friends, retires, and leaves him to the dominion of the appetites and passions of the brute. Religious enjoyment, if he ever possessed any, declines as the emotions excited by ardent spirit, arise. He loses, by degrees, his regard to truth and to the fulfilment of his engagements; he forgets the Sabbath and the house of worship, and lounges upon the bed or lingers at the tavern. He lays aside his bible; his family devotion is not heard, and his closet no longer listens to the silent whispers of prayer. He at length becomes irritable, peevish, and profane; and is finally lost to every thing that respects decorum in appearance, or virtue in principle; and it is lamentable to mark the steps of that process by which the virtuous and elevated man sinks to ruin.—*Dr. Sewall.*

TEMPERANCE AND INSURANCE.—The following letter from a distinguished friend of Temperance in Boston, will be read with deep interest.

"A most important measure has this week been started in the most active Marine Insurance Office in our city. It is an offer on the part of the Directors, to discount 5 per cent. of the premium on all Vessels insured, provided the owner, and master, will make oath on its return to port, that no ardent spirits has been furnished for, or used on board the vessel during the voyage by officers or men, and the captain is further to make oath that while his vessel lay in port, he has not used any spirits, or furnished it for his men. Probably every other Insurance Office in Boston will immediately follow the example, and pass similar resolutions, so that in two months a bounty will be offered on any Temperance Ship insured at any one of our offices. It is a little remarkable that this has been done, not to promote the cause of temperance, but as a money making scheme, which will enrich the Insurances. They are not particularly engaged, at "The Merchants' Insurance Office" in the cause of temperance, but they are shrewd calculators, and many of them experienced masters and owners of vessels, and they declare that they have lost money enough by intemperate captains and men, and they intend to draw *every drunkard out of the ships they Insure*. This Office has been in operation 15 or 18 years, and has divided 10 per cent. every six months since it was instituted, and sometimes 20 per cent. has been divided."—*Albany Journal.*

FRAUD IN THE WINE AND SPIRIT TRADE.—The measure proposed by some of our most distinguished citizens of the State of New York, that a Legislative inquiry should be made into the truth of the alleged fraud in the wine and spirit trade, would we think be of happy tendency. The *effects* of what is sold under the name or wine or spirits have been often exhibited—it is time that the *composition* which produces these effects should be analyzed and made public. Such a movement must produce good results. If the statements made respecting this subject are true, both rum-sellers and rum-drinkers will be glad to have the falsehood exposed.

We do not believe any large proportion of dram drinkers would be willing to swallow down knowingly, all the materials of which it is said the wine and spirit of the present day are composed. 'Will you take a glass of logwood and sour beer!' We think such an invitation might be declined, when an invitation to take a glass of wine, would often be readily accepted. The sailor who to the amazement of those that supposed there were no ardent spirit on board to which he had access, got drunk daily by *'tapping the admiral'* might perhaps find some among those who call themselves moderate drinkers to join in his potation. These if they could get nothing else would drink the compound which it is said is now sold under the name of wine and ardent spirits. But others would practically adopt the principle of entire abstinence.—*Hartf. Obs.*

CUSTOM OF GIVING INTOXICATING DRINKS.—Custom has imposed on certain men filling official stations, the necessity, imaginary or real, of giving, on public and festival days, intoxicating liquors to those who choose to drink. In apology for this practice, the man of the world has the ready plea, that he cannot infringe ancient customs without offending many. Why has he no fear of offending the members of temperance societies and the warm advocates of total abstinence, by a course so admirably calculated to perpetuate all the evils of drunkenness? Must it not be inferred that the last mentioned party are much less in earnest than the advocates of intemperance and the lovers of strong drink? Do we not find in them an astonishing remissness, suffering themselves to fall supinely into those antiquated customs which, originated solely in habits of sensuality and intemperance, are in their influence adverse to any change favorable to temperance!

BEER.—An intemperate man, and one of the most brilliant gems of the age, recently made a desperate effort to reform. For three months, he promised and confined himself to drinks no more stimulating than tea and coffee. The hopes of his friends and his country were much excited; but in an evil hour he was induced to take a little beer and water. The slight intoxicating quality contained in this liquor, lighted up the latent fires within him. Desire was again renewed; resolution weaked; he relapsed and went from beer to wine, from wine to brandy, until reason was dethroned, and he became a mad man. From this fact and a thousand others which could be stated, it is manifest, the only hope for an intemperate man is total and entire abstinence from all that can intoxicate. This being the case, what is plainly the duty of temperance men? Do they wish the three hundred thousand drunkards in the land saved? Their salvation depends entirely on the most rigid abstinence! and so long as they see ministers of the gospel, their fathers, brothers, sisters, friends, and all around them drinking even fermented liquors, can *they* be brought to abandon them? Can there be any hope for them? Is it not, then, so clearly the duty of temperance men to abandon the use of what may be safe for them but death to their brother, that to argue it would be a waste of time!

A Temperance Society has been formed at the Post-Office in Albany, and a Circular been sent by the Post Master to every post-office in the state, inviting their co-operation.

We assuredly know that ninety-nine hundredths of the 'wines' consumed in our country are of the family of sloe-juice and logwood.—*Temp. Journal.*

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.
HAVE A COMPLETE
BOOK AND JOB OFFICE,
And are prepared to execute
EVERY DESCRIPTION OF PRINTING,
In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

DOCTOR HOLLAND

HAS removed his residence and shop to the rooms heretofore occupied by Mr. HOUSTON on Main street, next door to the Lexington Library. He hopes to be found at all hours where he ought to be.
Lexington, Feb. 12, 1834. 31-2m

L. DEPOORTER,
SURGEON DENTIST,

HAVING permanently located himself in Lexington, Ky. respectfully tenders his professional services to the Ladies and Gentlemen of the City and its vicinity.
His office is on MAIN-STREET, opposite *Brennan & Postlethwaite's Tavern*, where he may be found between the hours of 9 o'clock, A. M. and 6, P. M.
Lexington, Feb. 12, 1834. 31-tf

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,
HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.
Lexington, January 1, 1834. 25-tf.

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of th most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.
STEPHENS, WINSLOW & STEPHENS,
Main street, Lexington, Ky.
December 25, 1833. 24-3m

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.
☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of *M. FISHEL*, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware*. They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.
Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.
☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

NEW ESTABLISHMENT.

J. C. ATKINSON

RESPECTFULLY informs the public, that he has commenced the manufacture of
Tin Ware, Stove Pipe, House Guttering, &c.
On High-street, a few doors below J. Norton's corner, and directly opposite Drs. Satterwhite and Whitney's Shop. He is determined, by moderate charges, punctuality, and a desire please, to make it to the interest of all who wish to purchase any article made or vended by Tinners, to call and examine the quality and prices of his ware before they purchase.
He will sell at *Wholesale*, upon as accommodating terms as can be had in this or any other city. Lexington, Feb. 5, 1834.—30-tf

JUST PUBISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."
Price—25 cents single copy; 25 copies for $5.
December 11, 1833.

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, Las the pleasure of informing he friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.
Also: A general assortment of Planks, Scantling and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf.

FALL & WINTER GOODS.

James G. McKinney & Co.
Are now opening their First Supply of
FALL AND WINTER GOODS.
Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*; from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths*. Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks, splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored *Silks*, A great variety plan colored *Silks*, Scotch, Ingrain and Kidermuster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.
AN EXTENSIVE ASSORTMENT OF
Hardware and Cutlery.
CUT GLASS AND QUEENSWARE.
Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash*.
Lexington, Oct. 23, 1833. 15—by

Fashionable Establishment.

T. RANKIN,
MERCHANT TAILOR,
(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of
Cloths, Casimeres, and Vestings,
Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of
Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks & Suspenders; Umbrellas & Walking Canes, &c.
Also, an assortment of best quality Janes,
Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.
Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.
☞*Latest Fashions Just Received.*
N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-3m

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of
Cloths, Cassimeres & Vestings,
Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of
Ready-Made Vests & Pantaloons.
and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.
☞*Latest Fashions just received.*
N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.
Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.
District Agents, Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

NEW BOOKS!

THE "KEEPSAKE," a spendid London Annual for 1834, 17 engravings; The Child's Annual for 1834; The Clergyman's Note Book; Gospel Seeds; The Influence of the Bible, by John Matthews, D. D. President of the South Hanover Theological Seminary; Letters to Young Ladies; Scenes of Wealth, for the instruction and amusement of children and youth; Metcalfe's Terrestrial Magnetism; Morton on Pulmonary Consumptions; Dr. Drake's Address to the Literary Convention of Kentucky,
Just received and for sale at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*
February 5, 1834. 30-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)
☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by